





*Dodd (W.)*

*20064*

A N  
A C C O U N T .  
O F T H E  
R I S E , P R O G R E S S , a n d P R E S E N T S T A T E  
O F T H E  
*MAGDALEN C H A R I T Y .*

TO WHICH ARE ADDED,

The Rev. Mr. *D O D D* 's SERMON,

Preached before

The P R E S I D E N T , V I C E - P R E S I D E N T S ,  
and G O V E R N O R S , &c.

His SERMON preached before  
His Royal Highness the DUKE of *Y O R K*, &c.

A N D

The A D V I C E to the *MAGDALENS* ;

W I T H T H E

H Y M N S , P R A Y E R S , R U L E S ,

A N D

L I S T of S U B S C R I B E R S .

Printed by W. FADEN for the Charity.

And sold by J. WHISTON and B. W H I T E in *Fleet street* ;  
L. D A V I S and C. R E Y M E R S in *Holborn* ; J. N E W-  
B E R Y in *St. Paul's Church-Yard* ; J. WALTER at *Ch-  
aring-Cross* , and Mr. LEAKE at *Bash*. M D C C L X I .

## АСЕОНИ

## ANNUAL REPORTS

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TO THE  
Right Hon. FRANCIS SEYMOUR CONWAY, Earl of  
HERTFORD,  
P R E S I D E N T ;  
The Rt Hon. ROBERT Lord ROMNEY, LL. D. F.R. S.  
Sir GEORGE SAVILE, Bart.  
Sir ALEXANDER GRANT, Bart.  
Sir SAMUEL FLUDYER, Bart. and Alderman,  
VICE-PRESIDENTS  
OF THE  
*MAGDALEN CHARITY,*

This VOLUME is Inscribed,  
As a just Testimony to their distinguis'd  
Public Virtues ;  
And as a Grateful Acknowledgment  
of their Private Favours,  
To their much obliged  
and most obedient Servant,  
*February 1761.*

The Author,



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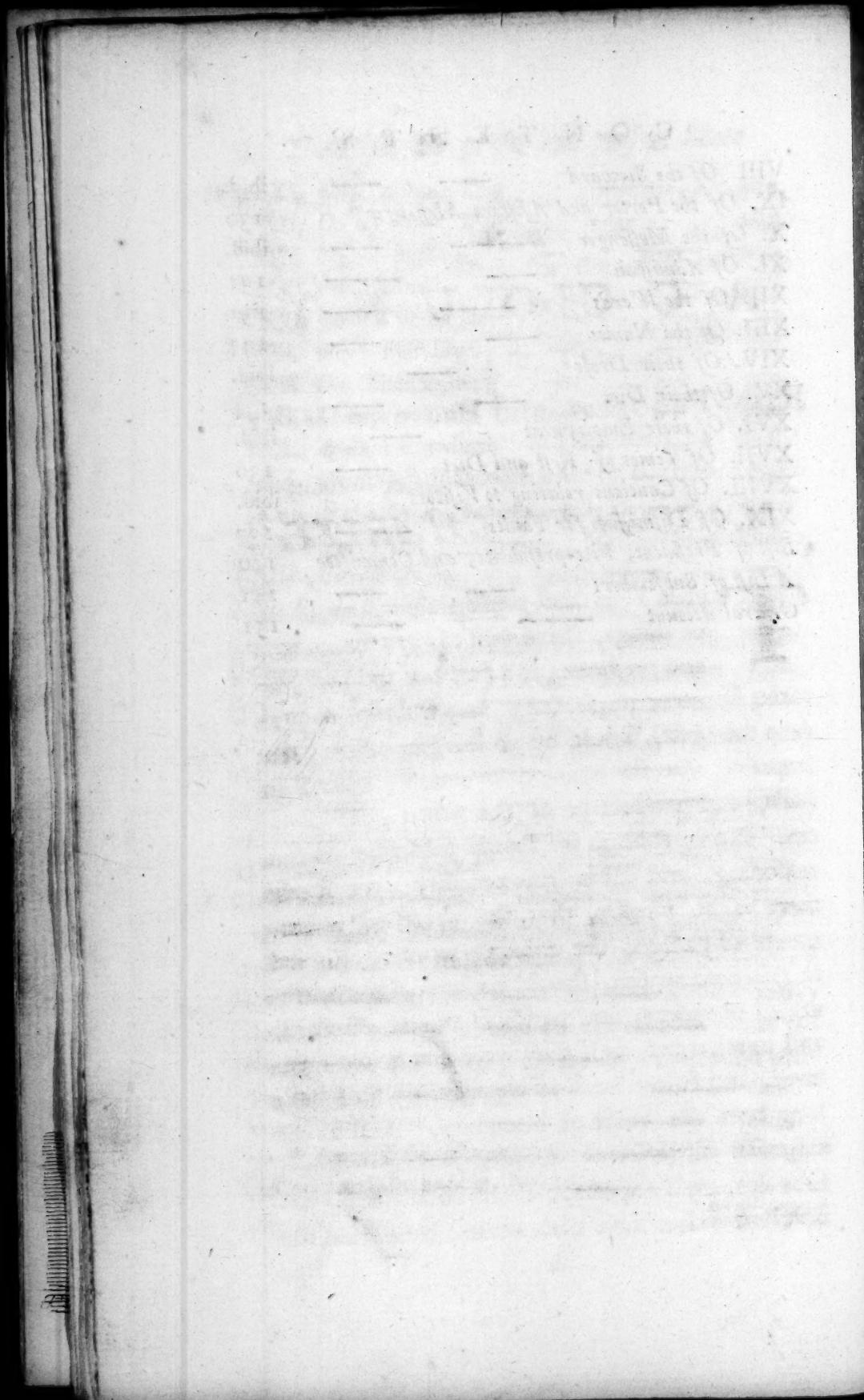
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AN  
ACCOUNT  
OF THE  
RISE, PROGRESS, and PRESENT STATE  
OF THE  
*MAGDALEN CHARITY.*

THAT in the present disordered state of things, there will always be *brothels* and *prostitutes*, is a fact but too indisputable, however unpleasing. Any attempt to prevent this evil, would be no less impossible than impolitic, in the opinion of many; absurd in itself, and productive of the worst consequences. Now, though we should subscribe to this reasoning, and allow this necessity; yet surely there is no *necessity*, that the wretched instruments of passion, the unhappy women assigned to this base service, should endure all the extremities of misery, and perish in troops, unpitied, and unregarded, as if they were not fellow-creatures, and fellow-heirs of eternity.—This hath long been the voice of humanity. And as the exquisite distresses of deluded young women, have not, could not escape observation; many benevolent wishes have been vented both from the

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lips

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lips and from the pens of different persons \*, that some method might be thought of, some humane scheme devised, for the relief of these pitiable sufferers ; for their rescue from calamities, of all most severe, because, *then*, without remedy.

But, from whatever reason, the good design rested only in wishes : and no man had either magnanimity, virtue, influence or address enough to carry it into execution ; till Mr. DINGLEY rose superior to mean and popular prejudices : and depending on the goodness of his cause, and the integrity of his intentions, offered to the public in the year M DCC LVIII, an excellent *plan*, peculiarly his own ; to which the following *Introduction* was prefixed, which does great honour to that gentleman, and well deserves the reader's attention.

“ Noble and extensive are the charities already established in this Metropolis : unfortunate females seem the only objects that have not yet catched the attention of public benevolence : but we doubt not, it will appear on reflection, a task of as great compassion and consequence, necessity and advantage to provide a place of reception for them, as for any under the protection of the public.

\* Amongst the rest, see the *Gentleman's Magazine* for April 1751 ; and the *Rambler*, No. 107.

“ Huma-

“ Humanity in its utmost efforts, pleads their cause more powerfully than any thing which can be offered on the subject; and it is obvious to every mind, from its own experience, that there cannot be greater objects of compassion, than poor, young, thoughtless females, plunged into ruin by those temptations, to which their very youth, and personal advantages expose them, no less than those passions implanted by nature, for wise and good ends. Surrounded by snares, the most artfully and industriously laid; snares laid by those endowed with superior faculties, and all the advantages of education and fortune; what virtue can be proof against such formidable seducers: who offer too commonly, and too profusely promise, to transport the thoughtless girls from want, confinement, and restraint of passions, to luxury, liberty, gaiety, and joy? And when once seduced, how soon their golden dreams vanish! abandoned by the seducer, deserted by their friends, contemned by the world, they are left to struggle with want, despair, and scorn; and even in their own defence to plunge deeper and deeper in sin, till disease and death conclude a miserable being. It is too well known this is the case with most of the Prostitutes in their several degrees, sooner or later, from those pampered in private stews, to the common dregs infesting our streets: and that

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far the greatest part of those, who having taken to this dreadful life, are thus seeking disease, death, and eternal destruction, not thro' choice, but necessity. The seeds of virtue would exert themselves; but alas! the possibility is removed. The same necessity obliging them to prey on the unwary, diffuses the contagion, propagating profligacy, and spreading ruin, disease, and death, almost through the whole human species.

“ What act of benevolence, then, can there be greater than to give these real objects of compassion, an opportunity to reclaim and recover themselves from their otherwise lost state; an opportunity to become of pests, useful members of society, as it is not doubted many of them may and will?

“ Numbers, it is hoped, amongst our countrymen, famed through every nation for their humanity, will readily and gladly bear a part in so benevolent a design, and rejoice to promote an undertaking, which will at once be a blessing to the community, and an honour to human nature.”

Happy

Happy in the approbation of the public, Mr. DINGLEY, with the concurrence of seven worthy friends \*, (whose names deserve to be had in remembrance, and whose characters would do honour to any undertaking) began the generous subscription. These gentlemen made themselves accountable, for whatever money should be subscribed; which very soon, amounted to three thousand pounds and upwards:—sufficient proof of the good dispositions of mankind, to so humane an undertaking, and a success, we believe, unparalleled by any charitable proposal. A commodious place in *Prescot-Street* was immediately engaged for the charity; and, after several previous meetings of the *Subscribers*, to consider the plan, to choose proper officers, and to settle all requisite preliminaries, — IT was opened on the 10th of *August 1758*, when eight unhappy objects were admitted. ‡

\* ROBERT NETTLETON,  
GEORGE WOMBWELL, } Esqrs. | THOMAS PRESTON,  
JOHN DORRIEN, } Esqrs. | CHARLES DINGLEY,  
JOHN THORNTON. } Esqrs. | JONAS HANWAY,

‡ For the *Method of Admission*, see the *Rules* — “ of *Admission*,” page 131.

From that time to the present *February 26th, 1761*, there have been received into the house, } 281

Of these several were very young; shocking to think, even under fourteen years of age! and several objects of such complicated distress, that no man could hear their piteous complaints, or behold their deplorable miseries, without the tenderest emotions of compassion!

The conductors of the charity have had the happiness to see twenty-five of these restored, and } 25 perfectly reconciled to their parents and friends

Sixty-eight they have dismiss'd with credit to ser- } 68 vices, &c.

Four have died, one of the small-pox, and three } 4 of consumptions, and with all the marks of unfeigned contrition

Six miserable wretches have proved lunatics, (a } sad and frequent consequence, we find, of taking *Mercury*) they have been sent to St. } Luke's, or their own parishes: — and four } 10 have turned out of impaired understanding, thro' fits, &c.

Nine never returned from the hospitals, to which } 9 they were sent to be cured

Nine have been dismiss'd, at their own request, } 9 and upon reasonable views of advantage

Ten uneasy under confinement, tho' otherwise } 10 not blameable in their conduct

And forty-one have been dismiss'd for irregularities, amongst which want of temper has been } 41 common evil.

An hundred and five remain now in the house } 105  
In the Whole — 281

With respect to those, who have *left the house with credit*, we have had the pleasure to hear the most favourable accounts in general: they turn out good servants, and have approved themselves to the families, in which they are placed, and in which we have the satisfaction to find, that they continue; a very small number only excepted \*.

For those who have been *dismisst the house, for irregularities*, it is but justice to say, that though doubtless some of them have been turned out for *crimes*, yet the far greater part have been dismisst for *faults and imprudences*; little petulance of temper and refractoriness of behaviour, which could not by any means be allowed. And who can wonder at this, in a society of above an hundred young women, who have lived so much at large; have had, many of them, so few advantages from education or example; and been so little accustomed to the decency of regular and amiable conduct? — Nay, we are persuaded, that they who consider the nature of the *institution*, and that the present is an account of its first *essay*, will rather be surprised to find, that so few as 41, out of 281, have been dismisst for irregular conduct. — At the first opening of the house, before experience had yet given in her aid, compassion, it is to be supposed, might perhaps have too great prevalence;

\* We have not yet heard of more than four or six.

and from a reluctance to reject the miserable petitioners, some not altogether proper gained admission. [This was one source of more frequent dismissions at first.—And as in the first institution one *Matron* only was provided, the multiplicity of whose necessary attendance upon the other business of the house, prevented her constant presence with the women ; a proper check upon them was wanting, to stifle little quarrels, correct refractory tempers, and discourage pecculant and opprobrious language. But since an *assisting Matron* has been chosen, whose business it is constantly to be present with, and to influence the conduct and discourse of the women : Thro' her good care, and the exemplary management of the *superior Matron*, we have had so little cause of complaint, — that not *one single woman* has been *dismissed*, for *irregular behaviour*, these four months and upwards.

But we desire particularly to inform the reader, what hath given us the highest satisfaction, that even of those who have been *dismissed*, *many* have never returned to their former detested way of life ; but have sought to maintain themselves, in the most laborious services, declaring, they would rather endure any extremities, than plunge again into guilt and shame.—Nay, and some have applied to the *Lord Mayor* to be sent abroad, that so they might avoid the fatal necessity

sity of returning to vice, thro' mere want of sustenance.—So that upon the whole, and from the best accounts we can procure, we have the utmost reason to believe, that not more than twenty, out of the 164, who have left the house, have return'd to an abandon'd course of life. Two are since well married. And as no man could ever suppose, that each individual admitted within the walls of the *Magdalen-house*, would prove a real penitent, and reap all the benefits there proposed to them : So, certainly, it must be confess'd, that these are as happy consequences, as the most sanguine espousers of this charitable design could expect ; consequences, which must delight the heart of every humane and sincere Christian ; who can never fail to hear with pleasure of the restoration and recovery of so many young and helpless fellow-creatures, — from a state the most pitiable ; from fearful destruction of body and soul, apparently inevitable, without this hospitable succour. And were we allowed to mention the particular circumstances of distress, and all the mournful story of the woe, which many of them have suffered ; as well as the innate goodness of mind, which hath discover'd itself in many ; the compassion of the public would be much moved towards them, and they would rejoice with us, in having saved from distress, far beyond description,

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scription, many truly deserving, tho' most unfortunate young women.

For the *women now in the house*, we have the pleasure to assure the public, that they behave themselves, with all imaginable propriety. Nay, the *public* are themselves, in some measure, judges, by seeing their decent and commendable deportment in the *Chapel*, which has dispelled the doubts, and dissipated the scruples of many hesitating objectors to this design. Their conduct, in other respects, is conformable to that in the *Chapel*; as unexceptionable as could be expected; nay, and much more so, than might generally be imagined, considering their former state and circumstances.—Several of them constantly attend the *Sacrament*; more, we hope, in due time, and after proper instructions, will follow the good example; and, if from external marks we may be allowed to infer the sincerity of the foul, we have every proof, which could be desired. They express the greatest gratitude to their benefactors, and the most affectionate sentiments towards their friends: In proof of which, we are permitted to subjoin a few *original Letters*. Nor is their regard for each other less conspicuous: solicitous as they shew themselves to serve, and to recommend each other, according to their abilities, to proper places and employments. A tender zeal for the

wel-

welfare of their sister-Magdalens, hath frequently shewn itself, in those who have left the house †; and the delicacy of many to keep secret their connections, has been truly commendable.— Sensible of the happiness of their situation, they are truly thankful for the *comfort* they enjoy, superior, many of them frankly declare, to whatever they yet enjoyed in any part of their lives. And what wonder? when they are treated with the utmost humanity: are supplied with all things necessary to the well-being of soul and body: have an opportunity to attend a regular course of divine worship; and in sickness want neither the best aids of physic, nor the best consolations of a spiritual instructor. While solicitous for their future welfare, the *Conductors* of the charity, with a more than paternal regard, use all their kind endeavours to settle them in life with propriety, and to enable them to procure their own bread, with decency and reputation.

† The following short extract of a *Letter* from one of the women, to another, for whom she had procured a place, may serve as a proof of the assertion. After directing her to her service, she proceeds, “ Now, my dear *Nancy*, as providence has put it in my power to help you to this place, I hope and doubt not that you will be cautious in your behaviour, as my own character will so much depend upon it. I hope in God it will be in my power to provide for more of my dear sisters in time, till when I remain, dear *Nancy*, your sincere well-wisher, &c. &c.

They are both now in service, and behave very well.

They

They are divided, according to the original *plan*, into separate *classes*; over each of which a *superior* presides, who is treated by those in her class with becoming respect, and is accountable for their work and behaviour. Several who were totally ignorant on their admission, have been taught to read by their *superiors*, proper books for instruction and amusement are supplied them; and every method is taken to shew them the excellence of the choice they have made, and to establish their minds, in that *divine religion*; a serious regard to which, can alone influence effectually the moral conduct.—Now it is but reasonable to suppose, that such women will be found faithful and excellent servants, whose woe-ful experience hath taught them the sad con-se-quences of a deviation from virtue; whose minds have been diligently cultivated with the best in-structions; and whose industrious way of life in, and attendance upon, the busines of the house, must necessarily qualify them for all menial offices. Nor have we any doubt, but the virtuous and humane; nay, and such who perhaps can assist this charity no other way, will at least endeavour to assist it, by employing the women in their services; of whom at least they may be assured to have a faithful char-acter, and concerning whose former life, an in-violable secrecy, by proper measures, may, certainly, be preserved.

As an encouragement to the women who have been dismift reputably, and in order to provide them all decent and proper necessaries, a sum of money hath been usually given, more or less, according to their exigence, merit, or situation in life, from two guineas and a half to five guineas, to the amount of 251 pounds, and upwards: and provided they continue a year and a day in their places, to the satisfaction of their masters and mistresses, they are allowed one guinea. — As most of the poor objects, who have escaped from loose houses, have come almost naked, or with borrowed cloaths to appear in, this too hath been a source of large expence. For it has been necessary, on that account, to provide cloaths even for those, who have been ignominiously dismift; as they could not be suffered to go out in the *uniform* worn in the house. — Besides this, the major part of the young women, in a little time after their admission, have been ill, in consequence of the great change, in the manner of their life, or from the remains of former complaints, imperfect cures, and constitutions broken, by their fatal irregularities. Hence hath arisen a double evil; not only the loss of their time and industry, but the expence of medicine; which hath annually amounted to upwards of 150*l.* though sparingly administred, and charged very low: and tho' physicians and surgeons generously give their attendance. The necef-

necessary repairs, furniture, &c. of the house and chapel, have, as might be expected, amounted to no inconsiderable height:—But the bounty of the benevolent hath yet risen above all these great and extraordinary expences; and we have no reason to doubt, nay we have the utmost encouragement to hope, that, under the divine blessing, this excellent institution will go on to prosper and *improve*.

That it is capable of *improvement*, the gentlemen, who are so kind as to take the arduous, painful task of admitting the wretched penitents, are but too feelingly convinced. For arduous and painful indeed it is, to receive the petitions of so many unfortunate and forlorn young creatures, sunk in the deepest woe; and to be able to admit so few!—An enlargement of the design would be like opening the doors of heaven to many destitute daughters of affliction, who have no place to fly unto, no eye to pity, and no hand to relieve!—And in an age, distinguished for its humanity and compassion, what may we not reasonably hope? They see already many miserable fellow-creatures, by means of this happy asylum, rescued from sorrow, to which they had been introduced by all the iniquitous stratagems of deceit and seduction; and in which they had been detained by a kind of horrid necessity; from which they had no probable, no possible retreat; and in which they must, ere now

now, according to all human chances, have perished—perished in the most deplorable distress! They see them restored to their God ;—to their parents ;—to their friends ;—to their country ;—to themselves ;—to health ;—to industry ;—to happiness! And what single, charitable design, can propose and effect so many valuable ends? what charitable heart, what truly christian hand, can refuse their generous assistance, or withhold their best endeavours, from an undertaking so laudable and beneficent? who would not wish to add to the number of souls, preserved from deepest guilt ; of bodies rescued from foulest shame, and most afflicting disease? Who would not wish to wipe away the tear from the aged parent's eye, and to prevent the hoary head from going down to the grave in sorrow? Who would not wish to give life to the drooping and desponding family? to add to the number of useful and industrious members of the state? to add to the number of the inhabitants of heaven?—Happy they who can bear a part ; abundantly happy they, who can boast the largest part, in so truly godlike and Christian a design. — But I forbear, that I may not anticipate what I have already urged in the Discourses following.

The *Writer* of this begs leave to add, on his own account, that he thinks himself particularly blest, by providence, in an ability to co-operate

operate with men of such distinguish'd character and undoubted worth, as the *benevolent* Governors of the *Magdalen-house*, and to join his little, tho' imperfect services, with theirs, for the promotion of so good a work. If they are pleased to estimate such services, as his, at any price ; how highly must the thinking part of mankind, rate their generous actions, who not only contribute so largely of their substance, but give their important time, thoughts and unwearied endeavours, with the most disinterested benevolence, to save, restore and bless their fellow creatures ! — If there is a more peculiar reward reserv'd for mortals, it must certainly be the lot of such exalted philanthropy. *They that turn many to righteousness shall shine as the stars for ever and ever.* Their public virtues must win the regard, and obtain the best wishes of every sincere christian : But what the sentiments of an heart towards them must be, which hath felt the friendly and particular influence of their private virtues, — I will leave to the determination of the most exalted minds.

February, 1761.

W. D.

## LETTER I.

From M. — to the Treasurer, upon hearing that a Relation had left her a Legacy.

Honoured Sir,

As you have been so kind to give yourself the trouble of enquiring about that money, and are informed, Sir, that it can be paid immediately; I take the liberty of asking your advice, in what manner to dispose of it; for as I have, through your kind care, no occasion for it, in my present happy situation; and being sensible how much I have made my dear mother suffer upon my account, not only in regard to the grief my ill conduct has brought upon her, but also by distressing her in her circumstances, think it my duty, as a small amends, to give it to her, hoping it will make her something easier than she is at present in her way of living. I shall hope, Sir, to be honoured with your advise, as that will be esteemed the greatest pleasure to,

Honoured Sir;

Your much obliged Servant to command,

Jan. 28, 1759. M.

## LETTER II.

Dear Betsy,

I do myself the pleasure to enquire after your health, and I hope you keep in the same opinion of coming here, as nothing but your good company can make me happier than I am. I can't express the comfort I go to bed with, and rise with in the morning: I often wish you as happy and contented as I am. If any one would give me all that this world could afford to come out to-morrow I would not; and I am sure if you have any regard for your future state, you will come here, and quit the way of life you are in, as a blessing

sing will certainly attend you if you do. I know you have no true content, as you may be in debt where you are ; and what must you expect but misery. O dear *Betsey*, consider in time, for fear you should repent when it is too late. You know I would not tell you a story in regard to this happy place : but I would have you embrace the opportunity, for the house I believe will be shut up on *Thursday* next, and I would fain prevail on you to come : for had I a mother, a sister, or a brother, I would leave them all to be here. I beg you will let me have the pleasure of seeing you between this and *Monday*, as I can't say so much of my mind for your good in this letter — You never will be so happy again as long as you live ; Consider what a comfortable life we live here, every thing provided for us, and the best of provision : Only think what a favour it is to come here ; there is many a one would be glad of such an opportunity. Did you but know the satisfaction I have, I am sure you would make no delay ! But I am afraid you are persuaded not to come. Believe me, they are your foes who do it : Pray give my humble respects to Mrs. — and tell them all I am really happy. Last night I had the joy to put on some part of my dress, which gave me great pleasure \*. Pray remember me to Mrs. — I will not trouble you with any more, but beg you will shew this to Mrs. — and Mr. — and I return them thanks for all their goodness to me. I shall expect to see you as soon as you can, which will greatly oblige,

Your sincere friend and well-wisher,

Dec. 29, 1758.

A. F.

Have altered my name.

\* This Girl's dress, when she came in, was neat and elegant.

## LETTER III.

From S. — to Lady —

Magdalen-House, Dec. 12, 1759.

EVERY living creature, my dear Madam, is intitled to offices of humanity, the distresses of our enemies should reconcile us to them: If they thirst give them drink, and if they hunger give them food: Inspired by these sentiments, be not led away by prejudices and resentments. This disposition which, by experience, I know you to be endowed with, I hope you will exercise towards her, who, tho' unworthy, wishes once more to regain if possible your favour and a place in your esteem. It is with these hopes I must entreat your acceptance of the inclosed, which is an order to see one, who, after all the various miseries and hardships endured justly by my own follies and imprudent conduct, (though some you are not insensible have happeneded through the inadvertencies and rigours of my own family) have at last found a peaceful, happy and blessed refuge; I mean the *Magdalen-house*,) having that charity afforded me by strangers, which, joined by importunities from abler tongues than mine, hath been denied by my own relations, I dare not say friends; and hath given great occasion to the uncharitable censures of the world I have long laboured under. As the chief end of this noble and excellent institution is to regain unhappy women to the favour of God, their parents and friends; every one but me are happy in that blessing: and must I alone, by the too rigid inflexibility of my relations, be denied that which even the most abandoned prostitute, that ever entered this blessed retreat, hath now the enjoyment of. Here daily do we see peo-

ple of all ranks coming to visit and congratulate without the least upbraiding, their new-found children, relations, and friends, which clears them from all anxieties ; by which with the instruction of our worthy chaplain, and a lady who deserves rather the tender appellation of a good mother to all her little family, than that of a mere matron, they are made fit to partake of that happy and blessed sacrament of the Lord's Supper ; which blessing I shall be deprived of by the fixed resolutions I find in Mrs. — and Mrs. — never to forgive me : having done my endeavours by writing to each without success of either side, which makes me intreat the favour of your company next *Tuesday* evening, where I hope you will hear and see that which will prevail on you to believe to be true what I have here related, more than all the arguments my mean genius could make use of to explain the excellence of it. As an order will admit two, I should esteem it as an honour if you would bring Miss *P*— if convenient, if not, whom you please, and you will much oblige, most amiable lady,

Your most respectful humble servant

S. —

#### LETTER IV.

From *M.* — to her Father.

*Magdalen-House, Prescot-Street, Goodman's-Fields,*

*Dec. 27, 1759.*

*Most affectionate Parents,*

I HAVE sinned against heaven and before you, and am no more worthy to be called your child ; but with a heart full of grief I have once more attempted to address myself to you, imploring your pardon

pardon and forgiveness of all my former follies and transgressions ; for although I have been abandoned and disobedient to your commands, I am now in great hopes that you will have the pleasure of saying by me as the Prodigal's father said by him, *for this my child was dead, and is alive, she was lost and is found.*

I am now almost ready to think with the Psalmist, that it is good for me that I have been in trouble, that I may learn the statutes of my Creator ; for in this blessed Asylum, I have the best opportunity I ever had of improving myself in the principles of religion, which is an advantage of a most weighty importance. We have in this mansion two sermons preached every *Sunday*, and prayers twice a day in the week, besides private prayers read every night by our most worthy matron and governess, whose good examples and economy have been of infinite service both to me and others ; and I make no doubt but that her conduct will prove to be of great help towards the conversion of many of us unhappy women. Here is in this house upwards of 130 unfortunate young women, greatest part of which, since they have been here, have had the good success of obtaining the pardon and reconciliation of their friends ; but for my part I am quite forlorn and forsaken by you and all my relations ; tho' indeed when I look back on my past ill-spent life, I cannot help reflecting greatly on my own misconduct, and I almost despair of ever being admitted any more into your favour. But when I consider that you are my father, it gives me encouragement to hope that you will exert that affection to me which is due from a parent to a child, tho' I own I am unworthy of the least of your favours, by reason that I have offended you in several respects

respects in the worst manner that a child could do; and I am sincerely sorry for the same, and I should be glad if it was in my power to call the time back, which is past, but that is an impossibility: therefore all that remains now in my power to do, is to bewail my follies, and to be penitent and sorrowful for my sins; which I am from my very heart, and there is nothing wanting to compleat my happiness but your pardon and forgiveness, without which I shall be the most unhappy creature in the world: therefore I entreat you, my dear father, to take my case into consideration, as you are sensible how uncertain a thing life is; think with yourself what a melancholy thing it would be if it should please God to take either of us out of the world before we are reconciled to each other; for I am very sensible, that was I to hear of your death, it would prove of fatal consequence to me. I should not have refrained so long from writing to you, but that about three months ago Mr. —— was here to see me, and told me that he would write to you, and that he would call of me again as soon as he had received an answer from you: but I have not seen or heard any thing of him since, which has given me an inexpressible concern and uneasiness; therefore I hope you will excuse my long silence, and not stile me ungrateful in not writing to you sooner: Pray be so good as to communicate the contents of this letter to my dear aunt —; and at the same time inform her, that these are the true sentiments of a reformed and contrite heart: And I conclude with my prayers to the Almighty to instil into your heart a sincere pardon and forgiveness for all my former misdoings and offences; which pardon, when once obtained, will be the means of compleating my happiness in this world, and of giving me a satisfactory and quiet mind to prepare

for

my

myself for the world to come. I should be extremely glad if you would send some person of reputation to see me, and to inspect into my character; and I hope my present and future behaviour will encourage you once more to contract a correspondence with your only child. And I remain between hopes and despair, with my most submissive duty to you and my aunt,

Your much reformed, truly penitent,  
And dutiful daughter.

P. S. I hope you will not make any delay in writing to me, as I shall not be easy until I have heard from you.

LETTER V.  
From C. — to a Friend.

Madam,

EMboldened by the kind notice you was pleas'd to take of me, when Mrs. — favoured me last with a visit, I venture to attempt a task I am much unworthy to perform, that of paying my respects to you; when I reflect how great the contrast between the person wrote to, and the unworthy writer, it fills me with horror; I could wish to bury in everlasting oblivion my past unhappy year, and dedicate my future to atone, if possible, for the ills my unhappy conduct has occasioned in my family, in giving so much pain unto my near and dear relatives; which is the resolution of a heart truly sensible (I hope I may say) of my past errors. But words are too faint to express the praise the Gentleman deservyes who was the first author of this retirement, for protection of the unhappy. I have a great favour to beg of you, which is to intercede for me to calm the angry brow of that friend to whose care my dear child is intrusted, and beg it as the greatest boon they can grant me, to suffer me to be acquainted, by your means, how the dear little innocent does; that would greatly add to my content in this

voluntary retirement; I know, dear Madam, one of your good sense is not at a loss to judge of the tender ties of nature, therefore, oh madam, think what I must feel in my recollect ed hour! — But I must quit this subject, finding myself unequal to the task, and all the unhappy mother is rising in my heart. It is you must speak my sentiments, and breathe for me my sighs, in hopes to soften. I hope, dear Madam, you will favour me with an answer; but I don't dare to dispute your goodness, and beg you'll accept me as one who will, with God's grace, study to be all you can wish me to be in my future conduct, and beg leave to subscribe myself,

Your most obedient and

Obliged Humble Servant,

#### LETTER IV.

*From M. — to the Treasurer, on her dismission, being received home by her Mother.*

Honoured Sir,

HAVING frequently experienced your good nature, I flatter myself you'll pardon this intrusion, when I assure you, it is with the highest sense of gratitude I return you my most sincere thanks for the many favours I have received through your exemplary goodness, and the kind indulgence of all my worthy Benefactors, during two years seclusion from the world: which has been the happy means of bringing me to a reconciliation with my ever honoured Mother, and to a just state of mind, and a true sense of my duty to my too much offended God, for which I am at a loss for words to pay back the gratitude I owe you. All I can say is, may the all gracious God grant you a long continuance of happy years, and when you quit the stage of this mortal life, may your soul enter into a happy blissful eternity: which will always be the constant prayers of,

Honoured Sir,  
Your much obliged, and ever dutiful

Aug. 14, 1760. Humble servant,

LETTER VII.

From the Brother of one of the Women.  
To the worthy Treasurer, Governors, and Matron of  
the Magdalén-House in Goodman's Fields.

The humble and sincere thanks of — are hereby  
addressed.

Thanks are the only return he can make you, and  
prayers for your present and everlasting felicity ;  
these, so long as he lives, will be offered to, and for  
you. You have been, I humbly trust, the beneficent  
instruments of preserving a Sister of mine from eternal  
ruin ; I dwell not upon the deplorable situation she was  
reduced to, with regard to this life, tho' when she so-  
licited the favour of your protection, nothing surely  
could be more miserable ; pardon a Brother's silence on  
that head, whose soul once covered with shame, now  
rejoices, that by your goodness, Gentlemen, and the care,  
pains and tenderness of you, Madam, he can view a  
Sister with such delight, as did the father his distrest re-  
turning prodigal ; she is now restored (I pray heaven the  
conviction may be real, and its influence lasting) to a  
sense of her past misery, a thankfulness of heart to you and  
heaven, to the affection of her friends, and may thro'  
divine grace, become an useful member of society, an  
honour to that institution, by which she has been re-  
claimed, and (God grant it) an inhabitant of heaven.  
I am, with the deepest sense of gratitude,

Gentlemen and Madam,

Your most obliged and  
most obedient servant.

LETTER VIII.

From — to her Husband,

THE task I am going to attempt is so difficult, that  
with trembling heart and pen I begin, well know-  
ing how justly I have deserved your displeasure ; but

beg you'll still be kind enough to permit me to implore your forgiveness, and to unload a heart, torn with anxiety, ever since,—I may, with the greatest truth, justly say, the unfortunate moment I became an alien to your affection, my child, and long lamented home: a severe trial, although, I with shame and sorrow acknowledge, but too just a punishment for my faults. But if ever gentle pity dwelt in your breast, if ever affectionate regard for this wretched unfortunate had place in your heart, as I once had reason to believe it had; — oh! that *once*, would I could but say *now!* it would be like precious balm to this unhappy breast, so long enured to wo. Let my Uncle bring me the kind assurance of your forgiveness. Distressed on every side, both in body and mind, a wretched out-cast and forlorn wanderer, I sought this heavenly hospitable asylum to hide myself and my sorrows, where I enjoy every blessing I could wish or hope for, but peace of mind—; which is for ever lost unless restored by you. When amidst all the kind indulgence I meet with here, when I reflect I am a childless mother, and a widow'd wife, what tongue or pen can express the agonies I feel! therefore let me beg it once more, that you'll send to me by my uncle, and give me leave to know how my child does, and that I may be indulg'd in hearing of you and him, will greatly add to my satisfaction; the hopes of being restored to you again, though it would crown my utmost wishes, I dare not think of; but leave to you the decision of my fate, and can only wish that some affectionate spark may yet rekindle in your breast for her, who will ever remain the future part of my life,

*Magdalen-house,*      Most affectionately and

*Oct. 19, 1760.*

Faithfully yours.

## LETTER IX.

*From the Mother of one of the young Women, to a Governor.*

SIR,

THE favour of your most kind letter I received, which filled me with joy at the confirmation of my once unhappy daughter's being under such good hands, and with gratitude to you for the trouble you have taken in informing me to whom I am obliged for my daughter's preservation from utter ruin; and I shall take care to observe your kind instruction, and to shew my gratitude to the good lady; and be pleased to accept of my heartiest and best thanks for your special care of, and kindness to the distressed daughter of her who never can sufficiently acknowledge it, but who shall ever pray for the happiness of her benefactors. And am,

Good Sir,

April 8, 1750. Your most obliged and obedient servant.

## LETTER X.

Honoured Sir,

YOUR goodness demands my hearty thanks; and as I have not an opportunity of seeing you, I hope you will pardon my writing to you, to return you my thanks for advising me to this happy retreat. I can't help standing to admire how good God has been to me, to raise me such friends: I must not forget to tell you, the kindness I received from our good matron, and that she studies to make us all happy.

When I reflect what inward happiness I lost for some years, it is a great trouble to me; but now I hope, Sir, you

xxviii.      *Original Letters.*

you will pardon my asking you to join thanks with me that am so soon called out of it, and I can truly say, heartily sorry for what is past: and now with submission must conclude,

*Your most obedient humble servant.*

LETTER XI.

*From H. — to two young Girls, her former Companions.*

*Dear P. and B.*

I Was thinking it wou'd be right to let you know of my welfare in this blessed place, where I hope I shall stay my lifetime. When I look back, and think of the sad way of life which you know I was in a great while, the reflection grieves me to the heart; for there is nothing but misery attends it at the long run, and so you will find. Dear P. and B. think of what I say, for now I have nothing to think of but happiness, and to repent of my former sins, which I am now ashamed of, and so you will both, with the grace of God. I may bless the hour that I came to this house, for now I am reconciled to all my friends, and I hope I shall with God.

*Only think what a blessing it is to go to bed with God in your heart, instead of tearing about all night with the devil's instructions in that way of life; for you are always troubled in your minds, unless you are in liquor. It is a great favour to get admitted into our house, but if you have a mind to come, I hope you will both get in. Don't think our house a place of confinement, for our benefactors won't keep any body against their will, nor detain them a minute.*

*From your sincere friend and well wisher.*

A

# S E R M O N,

Preached before the

P R E S I D E N T, V I C E - P R E S I D E N T S,  
T R E A S U R E R, a n d G O V E R N O R S

O F T H E

*M A G D A L E N - H O U S E.*

By *WILLIAM DODD, M. A.*

Published at the Request of the President, &c.

HE THAT IS WITHOUT SIN AMONG YOU, LET  
HIM FIRST CAST A STONE AT HER.

JOHN viii. 7.

The F O U R T H E D I T I O N.

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To the Right Honourable  
The Earl of H E R T F O R D, P R E S I D E N T,  
The Right Hon. Lord *Romney*,  
Sir *George Savile*, Bart. }  
Sir *Alexander Grant*, Bart. } Vice-Presidents.  
Sir *Samuel Fludyer*, Bart. and }  
Alderman,

*Robert Dingley*, Esq; Treasurer,  
*John Barker*, } *Robert Nettleton*,  
*Edmund Boehm*, } *Thomas Preston*,  
*James Crockatt*, } *William Reynolds*,  
*Charles Dingley*, } *Hugh Ross*,  
*Edward Dixon*, } *Thomas Spencer*,  
*John Dorrien*, } Esqs. *John Tozer*, } Esqs.  
*John Dupré*, } *John Thornton*,  
*Isaac Eeles*, } *Saunders Welch*,  
*Jonas Hanway*, } *George Wombwell*,  
*Fraser Honywood*, } *John Weyland*,  
*Thomas Light*, }

The Annual COMMITTEE,  
And all the other Worthy Governors and  
Subscribers to this Excellent and  
Useful Institution,

THIS  
D I S C O U R S E,  
Preached at their Request,  
And published by their Order,  
Is, with all due Respect and Esteem,  
Dedicated and Inscribed,

Plaistow,  
April 28, 1759.

B Y  
The AUTHOR.

Б А І Д Я

## P R E F A C E.

**I**N an age, when Vice is, in some respects, become fashionable, and that of lewdness especially treated with smiles, not degraded with due indignation ; it cannot seem strange, that an attempt like the present, should meet with some ridicule, and be liable to some objections, as well from the gay, as the grave ; from the thinking as the thoughtless. And as there is a variety of motives, which may induce men to give to charitable institutions, so are there motives no less various, which may withhold them from giving ; and of consequence, lead them to decry a design, solely because they mean not to support it.

But as we hold not, with a noble Lord \*, *ridicule* to be any *test* of the truth ; and conceive that light mirth is as indecent as weak, where the life and salvation of fellow-creatures are concerned ; we shall not be discouraged from any good purpose by its random shafts, or diverted from any benevolent design, by its loud and unmeaning madness.

The success and encouragement, which the present institution hath met with, in the short

\* Lord Shaftesbury.

time since its commencement, from the Great and the Good, abundantly speak its utility, and we are pleased to observe, that very few, if any charitable proposals, have made a more rapid progress in the same compass of time \*.

As the purpose of the worthy Patrons and Managers of this Charity is only to do good, and to render an important service to *Religion* and their *Country*: they will never be inattentive to any observations of the wise and well-meaning: never be backward to consider any objections, which speculation may propose; or to admit any useful hints, which seriousness and sobriety may urge, for the advancement of the good work, and for the furtherance of its utility.

We remember, that when the *Plan* for this institution was laid before the world, some, either ignorant, as it should seem, of human nature, or averse to the benevolent design, urged, that “ it was chimerical and absurd;— that no objects would ever present themselves:— or if they did, that the reformation of such was impossible.”—The doors of the *house* were no sooner opened, than this objection was powerfully removed indeed, by the *number* of pitiable sufferers, who flew joyfully to the first harbour, where they could be admitted:— and where, in

\* For this we refer to the general printed account of the charity.

full proof, that the reformation of such is nothing *ideal*, their behaviour, in the general, hath been excellent and exemplary: and all the signs and fruits of reformation, which could be fancied or formed, have and continue to shew themselves.

Surely they who have talked of this design, as “ of a scheme to wash *Aethiopians* white,” must have been very inattentive observers of human nature; must have considered but very superficially the end and design of the religion of *Christ*.

For all the world knows the misery and distress of these objects: and every man that reflects on the true condition of humanity, must know, that the life of a common prostitute, is as contrary to the nature and condition of the female sex, as darkness to light: and however some may be compelled to the slavery of it, yet we can never imagine, every line of right and virtue obliterated in the minds of all of them.

—And indeed, as the *voluntary* entrance of those who are now in the *house*, is a sufficient proof of their weariness and detestation of this way of life, and a strong recommendation in their favour: so from many letters\*, and many affecting incidents, which have already happened in the house, it appears, beyond all contra-

\* Concerning these a more satisfactory account may be had from Mr. *Dingley*, who is in possession of the manuscript letters referred to.

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dition, that the nobleness of virtue, and the delicacy of sentiment, have been rather covered over with defilement, than wholly blotted out : which upon the first remove of the filth, have shewn themselves in particulars, which would do honour to the most amiable characters.

When the success of the institution rendered these objections, no longer possible : then, as nothing is so inconsistent as the spirit of opposition and malevolence, it was said on one hand, “ 1. That the design of the promoters of this charity was wholly to prevent the Vice of For-nication”—and on the other, “ 2. That their purpose was favourable to the vice ; and if not meant to encourage and recommend lascivious-ness, yet evidently productive of these conse-quences.”

For the *first* ; surely the objectors must have had a low opinion of the proposers of this institution, and supposed them men of very mean understandings, to fancy they could think of stemming the torrent of such an overflowing vice, by providing a receptacle for a small num-ber of the thousand victims, which are annually offered up in this metropolis to lust and destruc-tion !—In truth, they are not so sanguine as to conceive, or so ignorant of human nature as to imagine, that a retreat for the few, who may be willing to retrieve and repent, will diminish the dominion of this all-ruling passion. The corrup-tions

tions of human nature must first be totally eradicated ; and the favourers of this vice need be under no apprehensions, nor join the infamous *bawds* and *panders* in the cry, as if their craft was in danger \*.—But if they will not unite in the good design, nor, in just retribution, assist in providing an Asylum for such as may be called upon, by their bodies or minds, to forsake the paths of death ; let them be intreated to curb their own evil propensities ; let them be intreated not to add to the number of these miserable objects, already too too great—let them be intreated to consider the innumerable fatal consequences of public, private, and domestic happiness, which arise from unbridled lust, and a promiscuous commerce : and at least, for their own sakes, learn the practice of that virtue, which never leads her votaries to disease and distraction, to anguish of conscience, and future condemnation.

\* While such execrable methods are pursued, to entrap innocent and unwary girls, as are publicly avowed, and infamous bawds are suffered so to *ruin* and *enslave*, no prevention can even be thought of.—These arts are in general well known except to such as it most concerns not to be ignorant of them. But one of this infernal crew, with an impudence which is scarce to be parallel'd, hath lately hired the venal quill of some hackney writer to proclaim publicly to mankind his scandalous and horrid proceedings—and laid open some of those artifices, which may perhaps tend to another purpose, than the spirit of that pamphlet proves it written with. It will not be long doubted, that I refer to “ the remonstrances of the *Pimp-general*”—Honourable Title !

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For

For the *second*; the characters of the worthy Gentlemen, who are concerned in this design, are too public and too well known, for the amiable practice especially of all domestic virtues, to dread any prejudice from the loudest voice of such slander.—But acquitting them of the purpose, let any man only consider the progress which this vice hath made in our nation; its general and fatal prevalence; and the many thousand women yearly perishing, in all the extremities of disease and distress, by means of it: let them only consider how our capital streets, for many years past, have been thronged, and every corner of our *metropolis* infested by these miserable wretches, to the shame of good order, decency, and religion: and then let them never fancy, that such a design can encourage; then let them be glad, that here—but here only—an opportunity presents itself to save some of these poor sufferers from almost instant perdition.

In truth, this objection might as well be urged against every other charitable institution; nay indeed, I have heard it urged against some, which seem least liable to its force. And you might, with as much reason suppose, that a man would be careless, how he mounted the ladder, and indifferent, whether he fell down or not, and broke a leg, because there is an *hospital* ready to receive him; as that a woman should

com-

*commence* \* prostitute, because there is a house of penitence and *industry* to receive her in woe and distress.

Different, far different are the motives, that are urged, and the prospects that are presented, when the seducer spreads his toils, against artless unsuspecting innocence. Golden dreams, and gay delights lull her fancy and her conscience: and she thinks of nothing else, till she awakens from her sleep—and finds herself undone!

But supposing the present design well planned—the purpose good—and the effects more admirable than could have been expected, even by the most sanguine favourer of this charity:—Some will yet object again, and we would wish every objection removed,—“ that they are doubtful what may become of these women; and whether they may not return to the same course of life, when removed from the house.”

We must be allowed here to rejoin, that insisting too much on this point, in the present infant state of the design, is rather unkind: and especially, if it be so insisted on, as to be made an objection against it. Let those, who raise it,

\* The reader will observe that I say *commence* :—That some of the miserable wretches who are obliged to that hardest of all service, the walking nightly in the streets, may sometimes in their *dissembled* jollity, boast of the *Magdalen* house, no man can wonder; and the less so, as they are so frequently reminded of it, by passengers of every sort. But the discerning and judicious will perceive that this can be no objection to the *house* itself.

rather

rather employ their time and their thoughts, as they would wish to unite in the good of their fellow-creatures, how best to remove it, and propose, whatever may seem reasonable to themselves on this head: and I believe, I may take upon me to say, that all such proposals will be received with due deference and esteem.

But surely they must not have reflected seriously on the influence of religious principles, who lay too much stress on this objection. All parents and friends suppose the advantages of education great; and the bias of religious principles such, that it is sufficient to preserve the mind from deviating into the paths of error and folly. If not, why are we so solicitous for giving our children good education, and an early tincture of virtue?—And why should we not presume the same in regard to these women?—Many of whom have entered the house, utterly ignorant of and uninstructed in the religion of their country: strangers too much to their God and their Saviour, the glad tidings of whose mercy is like refreshing balm to their souls. Now as the Christian Religion, in such circumstances, is a perfectly new thing, great and admirable are the effects, which may reasonably be expected from it. And as the most diligent care is taken to instruct them in the sound principles of the faith, no friend to that faith must doubt the good effects of such instruction.

Besides,

Besides, after the time of their probation, which will be more or less, as proper behaviour may dictate, and opportunities offer ; it is not to be doubted, but many friends will be reconciled and receive them : Some have already been reconciled :—that upon the exactest knowledge of their characters, (which may be had here without the least deception) many worthy persons will employ them as servants, which will be but an act of ordinary justice : Some may become useful and faithful wives ; and as being habituated to industry, and taught many useful branches of employment in the house, they will moreover be enabled to procure their own bread : and that more especially, as it will be the care of the Directors of this Charity, so to fix those in future life, who shall gain their esteem by proper conduct, and so to occupy the little sums they may gain \* during their stay in the house, as to enable them the better to procure an honourable subsistence. For it is well known, that many of these unhappy women, who have once lost their character, have no possible opportunity to get their own bread, however able and desirous they may be, thro' the natural reluctance there is in the generality of people to employ them ; nay, indeed, we might say, thro' the

\* Every woman is intitled to a part of what she gains by her labour in the house. See the Rules Of Employment Numb. 1, &c.

almost unavoidable impossibility of employing them. So that when they leave the house, storied with good principles, and with an habit of industry, and are put into a way to procure a livelihood, there can be no doubt, but they will do so. And should some miscarry out of the number, yet if some, if half only, are restored and saved; certainly it will well repay all the trouble. And I cannot but remark, in justice to the women now in the house, that they are truly sensible of the necessity of industry: and the account of what they have already gained, which hath been published \*, is a sufficient proof, that they have not been, that they are not, idle. And this account may serve also to corroborate another remark, which was made, when the Plan was first laid before the world; that greater good may be done, at a less expence, in this undertaking, than in almost any other charitable scheme: since it is to be supposed, that when the whole is duly regulated, the women will nearly maintain themselves.

This may serve as an answer to the objection under view: but I must add besides, that a due attention will be had to the demands of our colonies abroad: where such, as are willing, upon

\* It appears from this account, that from the commencement of the charity, *August 10, 1758*, to *April 12, 1759*, the work done by the Women, as spinning, making caps, shirts, winding silk, embroidering of gloves, &c.—amounts to *168 l. 19 s. 11 d.*

the

the best advantages and proposals, will be transferred at the discretion and direction of the Governors.

The great decrease of our people is a subject of common observation: and doubtless one source of it is that abominable lust, and prevalent promiscuous commerce of the sexes, which, to the prejudice of honourable Matrimony, so notoriously abounds. And as very many of the objects in the *Magdalen House* are extremely young, the preserving them from that immediate destruction into which they must otherwise have fallen, it is hoped, is an object not unworthy men who love their country, and wish to promote its happiness.—And as many of them have been deluded, in the most *scandalous* manner, some, I may say without a figure, almost in their *hanging sleeves*, and have been kept purposely in black and total ignorance of the crime, to which they were unwittingly introduced: surely, it is but a debt we owe to such, to give them the means of instruction, and *one* chance at least for eternal life, which they could otherwise never have found.

If, as some have fondly advanced, an attempt of this kind be *methodistical*; let those persons be told, it would well become us all to be *such* Methodists.—Indeed this little wild bolt of weakness, scarce deserves to be mentioned; except to remark the absurdity of some sort of people  
who

who think it sufficient to decry a good man, or a good work, if they brand it with the name of *Methodist*. This surely is most injudicious : since it is giving the highest honour to the people whom they mean to contemn, by supposing, that real virtue, and substantial piety, is only to be met with amongst them. However, be it known, that nothing of *Methodism* or *Enthusiasm* hath, or ever will have place, we trust, in this Design. The Gentlemen concerned in it, have knowledge too real, and piety too solid, to countenance or encourage any thing weak, wild, and blasphemous.—And tho' they are not ashamed to think the doctrines of the Christian Religion essentially necessary to be taught in all their plainness to the *Penitents*, with whom deepness of learning, or vast reach of thought, is by no means necessary ; yet they will always take care so to provide, that imputations of this sort may be only the blasts of calumny, or the inane effusions of ignorance and inattention.

Noble minds are always the most free from envy : this is a baneful plant, which grows most luxuriantly in the worst soils. But it is well, that the present undertaking, can never be affected by the malevolence of the lower sort, who may regret such a provision, for their miserable, and by them judged, utterly unworthy, fellow-creatures, but will never be able to prevent it.— Sometimes too, there is a stern severity even in virtue,

virtue, which knows not to forgive failings, whereto itself is a stranger. And full often we find, that men can be extremely rigid to faults of which they themselves are guiltless ; while they harbour sins equally odious and destructive in their bosoms, and can very readily pardon and pass over these, quick-sighted to the mote in their brother's, very dim to the beam in their own eye. To the latter of these, we could wish to commend our Saviour's conduct in the case of the woman caught in Adultery, and advise those *who are without sin* themselves to *cast the first stone*. To the former, with all the winning mildness of the father to the *eldest son* in the parable, we would reply, *It is meet that we should make merry and be glad : for this thy brother,—thy fellow creature, and fellow Christian,—was dead and is alive again ; was lost and is found !*

Thus much seem'd requisite to urge, over and above what follows in the *Sermon*, and which it was not so convenient to add there. And I have only to request my reader's favourable regard, which I shall not doubt to obtain, when the novelty and niceness of my subject is considered.—I must not however with-hold my acknowledgments from the noble and worthy Supporters of this Charity, for the kind opinion they were pleased to express of this my endeavour to forward their useful design. And could I presume, that the discourse might meet with a re-

ception near as favourable from the *Press*, as from the *Pulpit*, I should be happy. "But the ear is a favourable judge: a reader we know is severe and inexorable \*."

Satisfied however, in the sincerity of my intention: assur'd, that to give the least offence is at the utmost distance from my design: and desirous to be as instrumental, as my station will admit, in the great work of benevolence and love; I commit it to the world, and to the patronage especially of the *Friends* and *Governors* of this Charity; at whose request, it was *preach'd*;— an office, which, they can bear me witness, I strove much and long to commend to one of superior station and ability—and at whose command and desire, it is now *published*: heartily praying, that the Divine Grace may accompany it, and this good work: and crown all the generous instruments of it, with length of days, riches, and honour here below, and with immortality and glory, in the world to come.

\* A remark from *Lawson's useful lectures concerning Oration*, page 100.

St. MATT.

St. MATT. ix. 12, 13.

AND WHEN JESUS HEARD THAT, HE SAID,  
THEY THAT ARE WHOLE NEED NOT A  
PHYSICIAN; BUT THEY THAT ARE SICK.

BUT GO YE AND LEARN WHAT  
THAT MEANETH, I WILL HAVE MERCY,  
AND NOT SACRIFICE: FOR I AM NOT  
COME TO CALL THE RIGHTEOUS, BUT  
SINNERS TO REPENTANCE.

**N**OTHING can be conceived more amiable than the character, nothing more benevolent than the design, of the great Redeemer of the world. The religion he hath instituted is the most agreeable and correspondent to the necessities of mankind: the example he hath set, the most conducive to that perfecting our Nature, which is the end of our Being, and the foundation of our felicity.

That Virtue is preferable to Vice: that, if there be a God, he must delight in Virtue: that, what he delights in, may reasonably expect to be happy; was the general persuasion of the best and wisest Heathens. But these opinions left them only in sad disquietude and uneasy sus-

pense: since the prevalent corruption of human Nature permitted very little satisfaction to arise from the contemplation of Virtues, defiled with innumerable blemishes: for which they were utterly ignorant whether pardon might be obtained at all: or if obtained, in what manner the Deity could be atoned and made placable. This held them, as it were, all their life time subject to bondage: and made death, as one of the ablest of them calls it, "of all dreadful things the most horribly dreadful."

These clouds are removed, and this darkness dispelled, by that life and immortality which is brought to light by the Gospel. And, to the unspeakable comfort of our souls, we perceive the Son of God himself mov'd, by the most affecting benevolence, to espouse our cause, to purchase our salvation, to proclaim our pardon: and making a revelation of the sovereign Will, completely adapted to our wants, perfectly dispersing our doubts and our fears, and inspiring us at once with the most pleasing confidence, and the warmest love.

The words of the text serve well to shew us the admirable disposition of our Saviour, and the important end of his appearance amongst us. And as that disposition was the most amiably benevolent and compassionate: and that end the salvation of repenting sinners; there surely can be nothing more proper to engage our attention

at present, when we are assembled to promote and encourage an undertaking of which **BENEVOLENCE** and **COMPASSION** are the noble **Foundations**: of which the **SAVLATION** of **LOST** and **RUINED SOULS** is the glorious *End*.

I shall take occasion therefore from the words of the text;

I. Briefly to set forth the *End* and *Excellence* of the Christian Religion. And,

II. To shew the exact and pleasing conformity of our present *institution* to it: the utility whereof, and the many motives that should urge us to a generous assistance of it, will conclude the present address. Wherein I shall need all that candor and favourable attention, which a subject so new and so delicate may justly claim. And permit me to hope, that as I tread first, by your appointment, in this trackless path, you will make the more indulgent allowances.

Ist. Then let us take a general view of the *end* and *excellence* of the Christian Religion.

And certainly that *end* is the most noble that can be fancied, the most commendable that can be conceived. It is nothing less than the recovery of mankind from ruin and wretchedness: than the restoration of a fallen world to favour and felicity, with the author of their existence and the fountain of all good.

The Scriptures set this end before us in terms the most expressive and the most pleasing. We are told in them, that *God so loved the world, that he gave his only begotten Son, that, whosoever believeth in him, should not perish but have everlasting life.* — We are told that this divine and only begotten Son *came into the world to save sinners.* Nay and he himself, throughout the course of his ministry, utter'd only pathetic invitations to the *weary and heavy-laden to come to him, and find mercy and life ; to take his easy yoke, and receive rest and tranquillity.* And in the words of the text, you perceive what kind encouragement fell from his blessed lips, fully expressing his benevolent design, and engaging the humble penitent to access and confidence. *They that are whole, (said he to the malevolent Pharisees, who objected to him, because they saw him eat with Publicans and Sinners,) they that are whole need not a physician, but they that are sick.* “ Murmur not therefore, ye Scribes and Pharisees, that I eat and converse with Publicans and Sinners : my business is with such : and the end of my coming into the world was the salvation of these. I converse not with them to lull them in fatal security 'midst their vices, or to contract any taint from the contagion of their impurities ; but as the *physician* visits the chamber of the sick, and is occupied amidst the couches of the languishing and distrest ; so do I, as the great physician

fician of the soul, seek out the sick and diseas'd in mind ; and offer health and salvation to the children of men, suffering under a malady the most mortal and inveterate, the malady of *sin*.— And what physician in cases of distress and danger stands upon the niceties of forms, or the exactness of punctilio? Why then do ye marvel and murmur that I, in the like extremities, act in the like manner—*Go ye, and learn what that meaneth*, which God delivered by his prophet of old \*, *I will have mercy and not sacrifice*,—I will have mercy, RATHER THAN sacrifice : where the one or the other must be omitted, let MERCY, by all means, let the work of compassion, beneficence, and love be preferr'd to SACRIFICE, to instituted forms, and merely external ordinances ; which tho' necessary in themselves, and highly useful, as ordained of God, and as means to an important end, must yet never destroy that end, but give place and preference to it : for of all things *mercy*, acts of humanity and benevolence, are most pleasing to the God of love : and of all acts, as being the most humane and beneficent, — the salvation of lost sinners from destruction and death. And this is the great work for which I came into the world, this is the great end I have in view to accomplish, *I*

\* *Hosea vi. 6.*

*am not come to call the righteous, but sinners to re-pentance +.*

There is one remark, which, from a review of this apology of our Saviour to the Pharisees, naturally ariseth in the human mind: and the more naturally, as daily experience gives us unpleasing proof of it; which is, the much greater readiness and willingness, (if I may so say) in the sovereign Lord of the world to pardon offences, and to blot out the remembrance of them from his book, than is but too commonly found amongst fellow-creatures. Great offences, and deep blots in life are frequently treasured up in the tables of human memory: and, however re-pentance and a thorough change of conduct may witness a renewed life and a pardoned state, we find men but too apt to recollect the old grievance; and too backward to forget and to cancel what God hath forgotten, and long since freely forgiven.

The sense of our own frailty; the knowledge of the Almighty's ready pardon, and the consideration of the great end which brought the Saviour into the world, should teach us another conduct: and inspire us with mutual forbearance, and that feeling compassion, which above all things dignifies and distinguishes *human* nature.

+ See Dr. *Whitby*, and the other commentators for a full explication of this passage.

And surely a brighter example we cannot have before our eyes, than in that incarnate God, who hath set us the pattern, and whom it is our duty, as it will be our happiness, to imitate.

Mov'd with tender pity towards the children of men, he disrobed himself of his glory, and assum'd human nature in its lowest form: *Glory to God in the highest, peace on earth, and good-will towards men,* was the gladsome song which the heavenly chorus echoed at his birth: *Good-will towards men* influenced his whole life, and shone beautifully displayed in his every action. When the children of affliction surrounded him, and he beheld the tears of distress, his generous heart was mov'd at the call of compassion: he saw; he pitied; he relieved.—None ever requested his aid and found a repulse: none ever implored his mercy, and were rejected in their suit. He refused no company; he declined no fatigue; he shrank from no danger, whenever he might administer relief to the souls or the bodies of men. Unwearied in love, he went about diffusing peace and blessing: and as he came into the world to save sinners, so he left no means untried, no motives unurged, to call them to repentance and pardon: and at the end, after having done all to gain and restore a lost world, he crowned his mighty benevolence, by an act superior to all praise,—He died for sinners!

Of the *excellence* of a religion like this, whose *end* is so eminently noble, whose *author* is so great

great and so good, the only begotten and eternal Son of God, the perfect pattern of every laudable and heavenly affection — of the *excellence* of such a religion, why need we speak? we must all feel it: and to be happy, we must experience it — But who can help remarking, from the slightest view of it, the great importance of human souls, and the high value which the God, who made us, is pleased to set upon his rational creatures? Rather than they shall perish, his own Son shall become one of them, suffer for, ransom, and redeem them. A thousand and a thousand pathetic calls and invitations shall be given them: nay, and the ever blessed Spirit itself shall be commissioned to awaken and inhabit, to comfort and to guide them. Even the holy angels are introduced as interested in their welfare; and heaven itself, with its supreme inhabitant, represented, as partaking in the joy of souls restor'd: *There is joy in heaven, and before the angels of God, over one sinner that repenteth;* one sheep, that is found, one lion that is restored to life. And can we conceive a higher notion of the value which the father puts on the least of his reasonable creatures? His highest angels have charge of them: his only begotten son lives and dies to save them: and himself condescends to share in the joy, with which the heavenly beings are filled on their recovery! — Need I then say, how amiable and

honour-

honourable, nay how necessary it is, that we should labour to increase this celestial joy, by an attention to our own, by a benevolent concern for the *salvation* of others?

I would just make one remark more on the *excellence* of the Christian religion; which is, that tho' it affords abundant consolation to the *returning* sinner; yet it gives not the least countenance conceivable to sin itself. Our Saviour came, he tells us, as a physician to *heal* the sick, as a shepherd to seek and to *save* that which was lost, as an almighty redeemer to call sinners to *repentance*. *Repentance* can alone admit to, or render us capable of his favour: while we continue in the practice of Vice, we have no room to hope for, we have no ground to expect his pardon and grace. Of which would we partake, undissembled contrition must lead us to his throne, and a perfect reformation, in a renewed life, witness the sincerity of our minds and the reality of our profession. — And they, be assured, who lead you to hope for *pardon* without *penitence*, and to depend on an enthusiastic *faith* without *fruits*, or a *righteousness* without *works*, (a doctrine we have heard but too lately enforced \*) lead you to depend on that which hath no

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\* In a weak and obnoxious Sermon preached by the Rev. Mr. Elliot, Chaplain of St. George's Hospital, intitled *Encouragement for Sinners; or Righteousness attainable without Works.*

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existence, and to deceive yourselves with a delusion, which is of all others most dangerous.

So that you may observe, with great pleasure, that the Religion of Christ proposeth, with the most winning benevolence, consolation to sinners the most afflicted, and to souls the most deprest; while it encourageth not the least appearance of iniquity; but recommends the most solid and rational piety in a system of laws, the most pure and the most perfect, that the earth ever saw; upon motives, the most

When St. Paul in his epistle to the *Romans*, chap. iv. ver. 6. speaks of *Righteousness without works*, it is evident to any man, that understands the language in which he writes, or that attends to the context, that he means only *justification* or *pardon of past sins*, upon *Faith* and *Repentance*. For in the 7th verse he says, (quoting the *Psalmist*) *Blessed are they whose iniquities are forgiven, and whose sins are covered.* Δικαιοσύνη should properly have been render'd *justification*, in agreement with δικαιώθη, &c. which our translators have rendered *justified, justified, &c.* in ver. 2, 5, &c. And it is much to be wished, that this accuracy had been preserved throughout our Translation; that the same word in the *original* always had been render'd by the *same* word in the *English*. By this means many objections and controversies, agitated with no small fury, had been prevented. — —

*Righteousness without works* is a contradiction in terms, in our language; for *Righteousness* is only a complex word for all moral virtues, or good works. — To say that it means the *Righteousness* of Christ in this place betrays great inattention; since the apostle is evidently speaking only of *justification* or *pardon of past offences, thro' faith*; and *Faith*, says he, *was reckoned to Abraham for righteousness*, ver. 9. ελογίδη τῷ Αβραὰμ η πίστις εἰς Δικαιοσύνην, that is, he was looked upon by God as a *justified person*, as in a state of pardon, on account of that *Faith*, which the Apostle describes in the following verses. See also ver. 5 and 22.

affecting and persuasive ; and under sanctions, the most holy, awful, and formidable.

This may suffice to shew the *end*, and the *excellence* of the Christian institution ; which might indeed be consider'd in various other lights, and extensively survey'd in all its other inimitable parts, did not the time and the design, we are met to encourage, render it the less seasonable. I cannot however fail to observe, that so striking is the beauty of the Religion, we profess, that it hath extorted, as it were, unwilling praises from the pen of a late noble writer \*, who applied all his wit and his parts to oppose and degrade it. For *HE* acknowledgeth that it is *a most amiable and useful institution* : *whose natural tendency is directed to promote the peace and happiness of mankind* :—*that it contains all the duties of natural Religion, and teacheth them in the most plain and simple manner* ; *that it is one continued lesson of the strictest Morality, of Justice, of Benevolence, and of universal Charity* :—*That, as its moral precepts are excellent, so its positive institutions are not only innocent but profitable, and extremely proper to keep up the spirit of Religion* ;—*that it is a most simple and intelligible rule of belief, worship, and practice, &c.*

\* Lord *Bolingbroke*, from different parts of the fourth volume of whose works the passages following are extracted.

Now if even an *enemy* could bear such a testimony to it, how much doth it behove us to bear a more useful testimony to it, by the integrity of our lives, and the exemplariness of our practice?

II. And you, worthy hearers, are ready to bear that testimony, I am persuaded, by your appearance in this place for the promotion of a charitable design, surely of all others most conformable to the nature and end of the Christian Religion.

That *end* you have heard from the mouth of the benevolent author of this religion himself, is “the salvation of sinners:” that salvation, you perceive is to be effected, “by bringing sinners to repentance:” and your great lord and master hath shewn you a pattern, and left you to imitate an example of the most tender compassion and unwearied benevolence in this important work. Your present laudable Design is a noble copy after his example—Tender compassion, and the most disinterested benevolence have mov'd you to provide the means of repentance, and so the means of salvation for many miserable souls, who, without this provision, must perish in inevitable destruction. Thus are you happy in treading in the steps, and being fellow-workers together with the God of your salvation.

’Tis

'Tis true that to common and superficial observers of things, nothing seems a more detestable object, more worthy our hatred and scorn, than a common and pestilent Prostitute.

— And indeed were those in that miserable condition, either plac'd in it by their own choice, or detained in it, by their own free will: had a vicious inclination at first introduced, or did the same vicious inclination continue them in it, amidst repeated opportunities to retrieve and return: we would then grant, they were utterly unworthy the least compassion, and more beneath humanity than the Beast that perisheth. But when we are fully convinc'd, that different, far different is the truth of the case, then compassion pleads their cause, and humanity urgeth us to their succour and redress.

For though the great author of our being hath, for wise and good ends, implanted the same passions in either sex, and therefore transgression is as possible, and of consequence as excusable on the weaker side, as it is on the stronger: yet fact abundantly demonstrates to us, that men for the most part are the Seducers, and the generality of those, who now claim our aid, have been introduced to their misery, by the complicated arts of seduction, and by every unjustifiable method, which cruel and brutish lust suggests to the crafty seducer.

And

And it is well known, how much harder the case, in this particular, is with the female sex than with our own.—One false step for ever ruins their fair fame: blasts the fragrance of virgin innocence, and consigns them to contempt and disgrace! while the author of their distress may triumph in his villany! and—shame to human nature—not be branded with one mark of reproach for the ruin of a fellow-creature.

And when once, by whatever unhappy means undone, the wretched outcast hath no resource, no redress: but must fall from shame to shame; from sorrow to sorrow: fall lower and lower in the pit of foul misery, and drudge in the labour of odious prostitution, to preserve a burthen-some Being from famine and from death.

Thus soul and body are lost at once. An useful member is cut off from the community in early youth, having done no good,—nay, having diffused much evil amongst her fellow-creatures—In *early youth* indeed, very many of the unhappy objects now in the *house*, being under fourteen years of age: and a great part debauch'd and introduc'd into this wretched way of life, before that age \*, and of course, before na-

\* In a paper of our worthy Treasurer's now before me, and written some time since, I read, “Out of an hundred girls, now in the *Magdalen House*, above a seventh part have not yet seen their fifteenth year; several are under fourteen, and one third of the whole have been betray'd before that age.”

ture and inclination could have any part in their crime. And it is greatly more than probable, that of these objects *sixty* in an hundred, or more, would have been dead in less than two years ; that many of them who are now healthy and happy in the house, would have been now suffering in the miseries of future condemnation !

To prevent this, as far as you may, and to provide some relief for sufferers so truly pitiable, is the benevolent and humane motive, which hath, engaged you my worthy Friends and Brethren, the GOVERNORS and PROMOTERS of this design, to unite your generous efforts, and to join hand and heart in the good cause.

And what cause can more deserve encouragement, — what charitable institution be calculated to do greater good ? for this extends itself to the *souls* as well as the *bodies* of our fellow-creatures : and as much more noble and excellent as an immortal soul is, than a perishing body ; so much more noble every institution which extends to the welfare of the former, than those which extend only to the welfare of the latter. The great success, this charity hath hitherto met with, abundantly confirms this opinion.

Permit me sincerely to congratulate you on this success, which hath thus far crown'd your commendable undertaking. If they, who turn one soul to light and to righteousness, cause joy in heaven, and shall *shine as the stars for ever and*

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*ever* ;

ever; what may they reasonably expect, who, mov'd by the justest motives, actuated by a sincere love to Christ, and a true compassion to their fellow-creatures, are happily instrumental in the salvation of many souls, are happily instrumental in saving numbers from that death eternal, which, without their kindly assistance, they could never, humanly speaking, have avoided?

And such, we have the utmost reason to hope, will be, already is the consequence of your charitable provision for these unhappy daughters of woe and distress. I doubt not, it delights your hearts—for it must delight every heart—to behold and observe the striking contrast, when you visit the dwelling and the House of God, where these rejoicing Penitents share the blessings of your mercy. To behold the decent and orderly behaviour of so many fellow-creatures, late abandoned to every calamity, who of their own *free-will* have sought this retreat, and thus shewn their disapprobation of Vice, by the only method in their power—to see them cloath'd in health and neatness, who but now were languishing under disease, and cover'd with foulness and filth—to hear the tongues sweetly tuning forth the praises of the Redeemer, which late were hoarse with oaths, and empoison'd with lasciviousness: to hear from their mouths earnest prayers and joyful thanksgivings; to see from their eyes the flowing tears of penitence

and

and remorse: and to behold in their hands the instruments of cheerful industry and labour; instruments of industry in hands, that were wantoning in pernicious indolence, and impell'd perhaps to the extremities of theft.—To see these things, must convince you of the great utility of your design, and clear you with this comfortable reflection, “ that already you reap some fruits of your beneficence.”—May those fruits be increased ten fold here and hereafter!

Nothing great and good can be carried on without some opposition: nothing great and good was ever attempted in any age, but malevolence would find something to object, and Envy, with her jaundic'd eyes, would spy out something to calumniate and censure. But this, so far from cooling our ardour in honourable pursuits, should enkindle and enflame it. And I am persuaded, that you, *Gentlemen*, have too much fortitude and true elevation of heart to be moved from any good purpose, by the weak sounding of calumnious breath.

In truth human works are so imperfect, and the very best institutions so liable to some defects and abuses, that nothing can be attempted or proposed, wherein some evil may not probably mix itself with much good. And whoever should refuse to enter upon any excellent work, till every possible objection was removed, would hang in the hesitancy of doubt all the

days of his life, and waste useful time and talents in fruitless inquiries and empty speculations. We must advance to action with all reasonable precaution: proceed with all imaginable activity and care: and obviate with all wisdom and sagacity every objection, which experience may find prejudicial to the progres of the purpos'd institution.

The objections \* indeed rais'd against this undertaking have been, and are so slight and insignificant, that they deserve not to be mentioned. Its utility and present great advancement, above all other arguments, answer every cavil. And whoever are yet but ill convinc'd of its advantage, will be far more strikingly, far more feelingly convinc'd of it by a sight of the comely order, and decent appearance found in the public worship, at the *Chapel* of the *House* (where many have *lost* their objections, and *felt* its utility) far more than from any thing I can urge on its behalf. — Yet surely, if any thing be useful; if any thing be excellent; if any thing be praiseworthy; if any thing becomes us as men; if any thing becomes us as members of the civil society; if any thing becomes us as Christians; — it is, to save, from utter and inevitable misery, the souls of poor, abandoned, wretched fellow-

\* These, however trifling, it hath been thought proper not to pass over, and therefore they are obviated in the *Preface*, to which the reader is referred.

Christians, who have no other resource, no other means of relief: It is to preserve from present and afflictive death, the bodies of many young and perishing fellow creatures; it is to take from our streets, the shame of our community, the instruments of foulest pollution, and most poisonous contagion: it is to restore to the state many useless members; and to introduce to health and to industry, to happiness and to heaven, many, who could otherwise, neither ever have been employed, nor ever restored.

Let me not doubt then, that all of You, who bear me this day, will readily and chearfully join in the beneficent work; and contribute as much as you can towards the perfection and support of so useful a design. At least if you mean not to promote, do not injure it, and endeavour to prevent its salutary effects by futile objections and useless insinuations:—For as, beyond all controversy, the intention of the worthy persons, who have engaged in it, is excellent and deserving the highest applause; as their characters are the most respectable; and, permit me to say, not only an ornament to this noble undertaking, but to this *Metropolis* also, which is itself an ornament, in its public charities especially, to human nature, and to Christianity; — As these things are so, every good and generous heart should tenderly consider their motives, and wish well to their design; and with a candor, which is

is always pleasing, and will ever be acceptable, should labour to promote, far as they may, and think of means to further, not of objections to discourage so benevolent an undertaking.

Were you to behold a poor harmless animal, fallen into distress, and suffering in misery, and were able to reach out your Hand, and to help it : there is, I am sure, so much compassion in the human mind, that few could suffer themselves to pass by it unregarding. How much rather then should we reach out our hands to the relief of many of our fellow-creatures, many of the softer and more defenceless sex, fallen into the pit of extreme distress, without any hand to relieve, and with but few hearts to compassionate.—And if unrelieved, speedily to perish in the utmost misery, and to breathe out from polluted Bodies more polluted souls, into a world of utter and everlasting woe ! — who then would not exert all their efforts to save such bodies, to snatch such souls from horror unspeakable !

This we are convinced, will be the amiable conduct and proceeding of those of the SAME SEX, for whom we now plead ; and who, we are satisfied, can never be inattentive to the welfare, never unaffected by the calamities of their fellow creatures. — You, who have happily persevered in the pleasing paths of virtue, can best tell the comforts arising from so

de-

delightful a conduct; and may easily guess the miseries of a different state. — You, who have known the fatal pleadings of passion, can more easily pity them, whom those pleadings have seduced and destroyed. And you, who are possessed of all the sweetneses and delicacies of the tender mind, and happier state, can more easily guess the extreme misery that must arise to a female heart, from the foulness and horror of promiscuous prostitution; — And will, on these accounts, be the more ready to reach out your pitying hand, and save from distress beyond the reach of description, many of your own sex, for whom, till this happy opportunity, no redress was provided.

And while many of you feel the soft yearnings of the mother for the child that was suckled at her breast; while many of you glow with the tender warmth of a sister's love, and the generous affection of a beloved friend and companion; think, oh think of those unhappy mothers, who late were weeping over the daughters dear to them as a right eye, and nearer than the strings that hold the heart — of those sisters, those friends, who were lamenting over their friends and their sisters, lost, as it seemed, beyond all possibility of hope; oh, think of the joy, which many of them now feel, many have lately felt, many, we trust, will hereafter feel, on the recovery of the child, of the friend, that was

dead,

dead, that was *lost!* And as you wish to diffuse such blessedness, for your beloved offsprings sake, join in the good work, and do all you can, to wipe the tears, from these aged and afflicted eyes; and approve yourselves at once compassionate to your fellow creatures, and grateful to your Saviour and your God.

Your concurrence, MY BRETHEN, in this beneficent design may reasonably be expected to the utmost. For *generosity* alone would not suffer us to be wanting in any endeavours for the advantage of that sex, to which life owes so much of its sweetness, and felicity: to which we are indebted for the greatest and choicest of earthly comforts from the cradle to the grave: from whose tender and virtuous endearments, this world, otherwise lonely and afflicting, gathers what of sweetness and serenity is found in it.

Motives of *honour* too should certainly much influence many: and those more especially who have been instrumental in the undoing, or means of leading any into the path of destructive pleasures. If such reflect at all, the bitter upbraiding of conscience will soon convince them that they cannot exert themselves too much, or too much endeavour to repair the ruin they have wrought.—For only in the silent hour, when passion is hushed, and reason will hear, suppose the wretched unfortunate introduced

duced to misery, to disease, to death, and now about to perish in extreme distress, suppose you heard her thus expostulating — “ See to what “ thy unbridled passion, and seducing lust hath “ brought me ! Late gay in beauty and elegant “ in charms, thy heart was captivated, and “ every art was used to win and to destroy me. “ — Thou didst prevail, and I was undone ! “ and soon, unkind and cruel thy passion sated, “ I was abandon'd and left to all the extremity “ of woe ! Now see the sad end of thy triumph ! “ — Oh look upon me, and see what cause “ thou hast to exult ! Behold these wretched “ tatters, which scarcely cover my diseased “ limbs : where are the remains of their for- “ mer gracefulness ? See, my tongue cleaves “ to the roof of my mouth with hunger and “ with anguish. But worst of all, my soul is tor- “ mented with every sorrow ; dire consciousness “ of my past misdoings torments and wracks “ my heart — Oh see me hopeless and aban- “ don'd — look and repent and amend thy “ ways ! See body and soul in early youth con- “ sign'd the one to a severe temporal ; the “ other, — mercy, mercy sweet father ! — “ the other to an eternal death.”

Oh then as you are men, and if ever you have been so unfortunate as to be the fatal causes of such sorrow, now by sincere repentance, labour to obtain the great Redeemer's par-

pardon ; and by a ready assistance of this Charity, calculated for the relief of such deserted sufferers, endeavour to make the best amends, you are able for your fault \*.

And to conclude ; As you are *Christians*, unite in the good design : for it is intended to promote that work, for which your compassionate Saviour died, the salvation of Sinners. And you cannot be Christians, if you follow not your master's example.

As you are *Parents*, whenever you view the children of your bosom, the daughters like lovely flowers blooming around you ; consider how often that very beauty hath proved a fatal snare to its possessor : Oh consider how much seducers throng around, whose rank passions have no law, and whose barbarous lusts have no mercy. And while you are thereby moved to the more diligent implantation of every virtue in the minds of your own children ; let generous sympathy touch your hearts ; and join to wipe the tear from the aged father's eye, to prevent the hoary head from going down to the grave in sorrow, by liberally aiding this charity ; which so many fathers may have cause to bless : and which, I am pleas'd to be able to observe to

\* My meaning in this Passage, tho' sufficiently plain to the candid reader, will be justified even to those of a different Character, if they will take the trouble to refer to *Luke xix. 8.*

you,

you, hath already been the happy means to dry some aged eys, and to revive some languishing parents lives.

As you are members of the civil community, and as you wish to wipe off any disgrace from the state and polity, unite in this laudable undertaking ; which we hope may tend, thro' the zeal of good men, and the vigilance of magistrates, in due season, to wash away that nuisance of our times, the pollution of our streets : in which surely and in every undertaking that may tend to remove it, we should join hand and heart, if we wish to preserve in innocence and Virtue, our children, our servants, our dependants of whatsoever sort : if we wish to prevent unspeakable distress, and the most cruel injury, which too often the virtuous and guiltless have found, from the dire contagion of this promiscuous defilement.

And since, blessed be God, amidst the many evils too justly complain'd of, and the many depravities too notoriously reigning, benevolence and charity seem yet not to be wanting amongst us : let us endeavour to promote these excellent virtues, as much as we may, upon the foundation of Christ's blessed gospel, and in imitation of his compassionate and heavenly temper. And while with sincere hearts, each in our generation studies to advance the good of mankind ; let us always keep in view that great, that important hour,

hour, when every thing here below shall dissolve and vanish from our sight: and we ourselves shall stand at that awful judgment seat, where every external accommodation will be remov'd; where no regard will be had to place or to rank: but they only shine with most distinguish'd favour and happiness, who have most distinguish'd themselves in this short state of trial, by works of benevolence, humanity, and compassion, springing from an unfeigned affiance on the all-complete and meritorious sacrifice of an incarnate GOD.

To whose praise may we all live here below; for whose sake may we be zealous in this and in every other good work; and for whose merits may we all finally hear the applauding sentence,

**IN AS MUCH AS YE DID IT UNTO THE LEAST OF THESE MY BRETHREN, YE DID IT UNTO ME.**

**COME YE BLESSED OF MY FATHER, RECEIVE THE KINGDOM PREPARED FOR YOU FROM THE BEGINNING OF THE WORLD.**

# S E R M O N,

Preached at the

*MAGDALEN-HOUSE,*

B E F O R E

His Royal Highness Prince EDWARD.

By *WILLIAM DODD, M. A.*

Published at the Command of His ROYAL HIGHNESS:

The THIRD EDITION.

# СЕЯМОИ

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M O I T A D I C U C  
TO  
HIS ROYAL HIGHNESS  
Prince EDWARD AUGUSTUS,  
DUKE of YORK, &c.

*May it please your Royal Highness*

GRACIOUSLY to accept the following discourse; which owes its publication solely to your Highness's command. To disobey this would ill become me; otherwise, my former endeavours, on this subject, might well have pleaded my exemption from another attempt: in which, similarity of sentiment, in various particulars, must be supposed to prevail; and will need much candid acceptance as well from your Royal Highness, as from the public.

We congratulate ourselves on the favourable opinion your Royal Highness was pleased to express of our charity: where so many young, helpless, and truly pitiable

## DEDICATION.

able objects must surely move compassion in every humane breast. We are sensible of the honour done us by your Royal Highness's presence ; and especially by that condescending, yet princely, behaviour, which cannot fail to engage all hearts. Nor could We expect less from the SON of a PRINCESS, whose amiable conduct hath justly rendered her the universal object of British esteem :— From the BROTHER of a PRINCE, whose shining example and distinguished humanity gives him a place in every Englishman's affection : and of whom we might say the highest things, without the least suspicion of flattery ; as we hope the greatest things, without the least apprehension of disappointment.

We flatter ourselves, that your Highness's kind representation of the happy state of so many of our gracious Sovereign's people, restored from the most consummate distress, from idleness, vice, and early ruin, to industry, virtue, and life ; will diffuse a pleasure through your

## DEDICATION.

Royal Family, but especially through our beloved Monarch's breast: anxious as He is, we know, for the preservation of his people; and will gain his approbation to so benevolent a design.—A design, allow me, SIR, with pleasure to remark, conducted by Gentlemen, perfectly convinc'd of the happiness of the present glorious establishment: and honoured, peculiarly, by the Presidency of one, whose valuable and excellent qualities, so well known to your Royal Highness, it would be impertinent in me to mention. As on every other account we think ourselves happy in Lord HERTFORD's attachment; so particularly, for that he was pleased to introduce your Royal Highness amongst us.

*E* DWARD is a renown'd and a favourite name in British story; no less fam'd for martial than for munificent virtue: that your Royal Highness may, under the constant guidance of Heaven, nobly unite, in yourself, both these characters: and advance into action, amidst the concurrence of every favourable circumstance: and that under the continued protection of your il-

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## DEDICATION.

Lustrious House, our land may long enjoy its present great felicities, is the sincere wish and most ardent prayer of,

SIR,

Your Royal Highness's

most devoted and

obedient Servant,

Jan. 31. 1760.

WILLIAM DODD.

## MONDAY LECTURE

... a man in a vineyard, who sent his servants to him, to bring him the fruit of his vineyard. And the vineyard-keepers said, This is the master's vineyard: we have waited for him to come and to eat the fruit of the vineyard, but he cometh not.

... he sent to them another servant, saying, Behold, I am sending my son, my beloved; when you see him, give him the fruit of the vineyard.

... the vineyard-keepers said, This is the master's son; we have waited for him, but he cometh not to us; let us send our last servant to him, and if he will not hear him, then we will lay hold on him, and bring him home, and chastise him.

... he sent to them his son, saying, Behold, this is my beloved Son; in him is my delight. But when the vineyard-keepers saw the son, they said to themselves, This is the heir; come, let us kill him, and let us appropriate his inheritance.

... they took him, and smote him on the head, and sent him away empty-handed.

**ST. LUKE xix. 10.**  
FOR THE SON OF MAN IS COME TO  
SEEK AND TO SAVE THAT WHICH  
WAS LOST.

**T**HE reasonableness of its precepts, and the great agreement of its Doctrine to the necessities of mankind, are clear Evidences of the Truth of Christianity; and satisfactory proofs that it comes from the Father of Wisdom, and the God of all Mercy. Let every religion, which pretends to divine revelation, be examined in this view: the *Heathen*, or *Mahometan*, or whatever other opposite persuasion; and they will be found wanting: offensive to the best reason, and inadequate to the most pressing exigency of human nature; That I mean, of pardon and reconciliation with an offended Deity: of forgiveness and peace to the wounded conscience.

ence : of assured grace and favour to the repenting and returning Sinner.

This was a discovery, a glorious and heavenly manifestation reserved for, and truly worthy of that Son of God, and Saviour of the world, who came *to seek and to save that which was lost* ; who came to raise the Penitent from the gloom of despair, to the light of enlivening hope ; who came to rescue Sinners from the bondage of sin : at once, to set them free from the anguish of a wounded conscience, and to direct their feet, under the guidance of gratitude and grace, into the happy paths of Obedience and Virtue.

We will briefly consider the Christian Religion, in reference to its great design : and then shew, how much comfort may be deriv'd from hence, to *YOU* especially, who have sought the shelter of this hospitable dwelling ; which like Heaven, opens its friendly doors for the reception of afflicted and returning *Penitence* : and which of consequence well deserves that regard and protection, which it finds ; and we trust, will continue to find, from the most virtuous and the most noble : from souls most enlarged by religion : from hearts most tenderly influenc'd by humanity.

1. With an eye then to this good undertaking, let us consider the great and leading principle in the

the revelation of Christ: which is amply discovered to us by our Saviour, in the words of the Text, who certainly best knew himself the intent of his coming into the world; and He came, he assures us, *to seek and to save that which was lost*; to recover and restore lost sinners: and to admit them to grace and pardon, on their true repentance and return to God. His revelation therefore is founded upon, and necessarily supposes the depravity of nature, and the irregularity of practice: as it is immediately calculated to remedy the former, and to provide a sufficient atonement for the latter. Look upon it, in any other view, and it becomes a thorough contradiction.

For, were human nature perfect: and were it possible to pay an unerring obedience to the law of consummate righteousness: did virtue continually attend our steps: uprightness and integrity ever wait upon our doings: did no vices defile, no guilt alarm, no transgressions bear testimony against us; there would be no room for penitence or pardon: we could never want the grace of forgiveness, as unconscious of offence: and might, with some shew of Justice, demand the Deity's attention, and lay claim to the rewards of his kingdom. The religion of Christ, upon this view, would be vain and ineffectual: and the names of *Saviour, Redeemer, and Restorer*,

would be sounds without meaning, and words without sense.

But, in truth, This hath never been the case with mankind : Ever since the fall of our first parents, time and corruption, depravity and offence have gone on hand in hand : and the history of every period fully satisfies us, that human nature hath been, in every period, the same : ever alike prone to sin, ever alike tainted with guilt : *every imagination of the thoughts of man's heart* (in the language of the sacred volumes, — *of man's Heart*, when not restrained by the grace of God) *hath been only evil continually*. And tho' the preference hath in every respect been given to Virtue : tho' Philosophers have taught ; tho' education from infancy hath exerted its power : nay tho' the most high hath revealed his holy will, under the most tremendous sanctions : yet the malady hath still remain'd unremov'd : and to this day we too feelingly lament the prevalence of passions, and the degeneracy of our nature.

The wisdom of philosophy, tho' conscious of the evil, could neither assert the true cause, nor assign the adequate remedy. Virtue they allow'd, they constantly maintain'd, was infinitely preferable to vice : was the only road to true happiness here : was that alone which could recommend to God ; — if indeed there was a God, who regarded human affairs. — But silent

was

was their voice, and unavailing their knowledge, when the heart opprest with guilt sought to them for relief: when erring virtue, burden'd in conscience, and desirous of comfort, applied for ease to the one, and solid grounds for the other. They could neither assure such of pardon for past offences; nor by any means enable them to walk blameless for the future. Fluctuating in doubt themselves, they left others equally fluctuating: and the best hopes, they cou'd dare to entertain, arose from some uncertain and dark expectations of a mercy, whereto they were strangers: even doubting whether such mercy existed at all; or if it existed, on what foundation they could presume to expect it.

To remove this uneasy solicitude; to relieve these urging necessities; and to make the fullest and plainest discovery of divine mercy, reconciliation, and peace; the Son of God assum'd human nature, and entered upon his blessed ministry. The grand intent of which, was early discovered to *Joseph*, by the angel, who informed him, *Thou shalt call his name JESUS: for he shall save his people from their sins.* Accordingly, that prince of peace no sooner made his public appearance, than *Pardon* and *Life* were offer'd from his gracious lips to *Penitence* and *Faith*. The burden'd soul, the heart oppress'd, the stricken conscience sought him; and he remov'd the burden: gave them comfort, gave them

rest. *Come unto me, all ye that travel, and are heavy-laden*, was his royal and acceptable proclamation. That he came to seek and to save those who were lost; — lost to their God, lost to themselves, lost to future blessedness: that he came not to call the righteous but sinners to repentance: that he came to search for and restore the wandering sheep to the fold: to embrace with fatherly compassion, the returning prodigal: that his grand business was the ransom of Mankind, the rescue of Sinners, the redemption of Transgressors: he continually witnessed by every word and by every action. But above all, he gave testimony to the great, the consolatory truth: when, good and tender shepherd, he laid down his life for his sheep; when, as the prophet *Isaiah* finely expresses it, he was *wounded for our transgressions*; *when the chastisement of our peace was upon him*: *when he was oppressed, and he was afflicted*: *when he poured out his soul unto death*: *and the Lord laid on him the iniquity of us all*\*.

Under this gracious dispensation, we have no longer any cause of doubt, distress, or despair: no longer, as in the heathen world, need we wander in the wretched wild of perplexing uncertainty: opprest with the consciousness of guilt, which, we fear, can obtain no pardon: or unacquainted wherewith to come before the Lord, or what sacrifice to offer as an atonement

\* See the whole 53d Chapter.

for

for the sin of our souls. Happy for us ; tho' our guilt be complicated, and our offences numerous ; we may be assur'd of forgiveness, thro' his sufficient merits, who liv'd, who died, who rose again to save us. Whosoever *cometh to him*, he hath himself declared, *he will in no wise cast out* : he never rejects the petition of the contrite and the humble : with Him, real penitence and prayer never yet sued in vain : *None ever trusted in him, and was confounded : nor did he ever despise any that called upon him* \*.

And to perfect his heavenly purpose, not only pardon is freely bestowed upon the penitent : but grace is given to assist, and the spirit of his love never withheld from those, who wish, by future obedience, to win his regard, and to witness their sincere sense of their former misery, and present happiness. For we must never fail to remark, at all times, in testimony of the complete wisdom and excellence of the Christian dispensation ; that tho' it holds out to the penitent believer, the most substantial consolation, in full and free forgiveness : yet *that* forgiveness is ever suspended on the condition of future gratitude and obedience : a deficiency in which, will infallibly cancel all former grants of mercy. And thus, while with the most beautiful propriety, it affords the wish'd, the only valuable,

\* Ecclus. ii. 10.

relief,

relief to the repenting sinner ; it yet administers not the least encouragement to sin itself : thundering out its threats to the presumptuous offender : sweetly tendering its divinest comforts to the contrite and self-abased Christian. This was a point, human wisdom, and the schools of ancient science could never arrive at : they knew no means to save the guilty, yet condemn the guilt : they knew no method to preserve at once the honour of the *Mercy* and of the *Justice* of the supreme ruler of mankind \*.

\* Dr. Young, in his *Night-Thoughts*, has finely enlarged on this topic :

O'er guilt, (how mountainous ?) with outstretcht arms  
 Stern *Justice*, and soft smiling *love* embrace,  
 Supporting in full majesty the throne,  
 When seem'd its majesty to need support,  
 Or *that*, or *man* inevitably lost.  
 What but the fathomless of thought divine  
 Cou'd labour such expedient from despair,  
 And rescue both ? both rescue, both exalt !  
 O how are both exalted by the *deed* ?  
 The wond'rous deed ! or shall I call it more ?  
 A wonder in omnipotence itself !  
 A mystery no les to gods, than men !  
 Not *thus* our infidels th' eternal draw,  
 A God all o'er consummate, absolute,  
 Full orb'd in his whole round of rays complete :  
 They set at odds heaven's jarring attributes :  
 And with one excellence another wound :  
 Main heaven's perfection, break its equal beams,  
 Bid *mercy* triumph over—God himself ;  
 Undeify'd by their opprobious praise !  
 A God ALL *mercy*, is a God unjust.

Night 4th, page 92.

Thus

Thus we see the religion of Christ is completely calculated to answер the wants of imperfect mortals : to relieve the soul from the pressure of conscious offence : to wipe the tears from the eye of drooping penitence : to awaken the best, and highest hopes in the soul : and to lead from distress, anxiety, and despair, to comfort and peace, to renewed Virtue, Gratitude, and God.

II. Can it fail then to fill *your* souls, with the most sensible joy, when you reflect, that all the comforts of this blessed religion may be yours : that all the felicities it proposeth are now within the reach of your future good endeavours : that led, by real penitence and faith, to your Saviour and your hope ; present pardon undoubted-  
ly is yours : future bliss will be yours, as un-  
doubtedly ; if you happily persevere in the good  
part you have chosen ! And we will not be back-  
ward to believe, but that the same right inclina-  
tions which induced you to seek this peaceful  
heaven, from the storm and tempest of vice and  
the world, will thro' Grace continue to influence  
your conduct ; \* and to preserve you stedfast in  
those

\* It is but discharging a debt justly due to the good conduct  
of the women in general, to inform the public, that there  
appears amongst them every sign of real penitence, which  
could have been expected : of many, we cou'd speak with  
the

those resolutions, which we doubt not, you will use all proper means to strengthen ; and for which all proper means are in this place provided you.

For only reflect, had not the mercy of God brought you to this mansion, had not his gracious goodness provided a reception and an asylum for you here ; whither must you have fled ; and what resource could you have found from your pressing distress ? Lost to Virtue, of consequence, you were lost to reputation ; the most humane and beneficent could only behold and commiserate ; they had no power to relieve. Lost to Virtue, you were lost to your friends, even to your best and nearest friends ; even to the beloved *parents*, whose delight you once were ; who with tender and sleepless anxiety, watch'd over your infant wants ; who, perhaps, with daily toil, soften'd by the endearments of parental affection, labour'd to supply your grow-

the highest commendation ; and when the circumstances of some are consider'd, who have unhappily never had the advantages of education ; it will be rather marvellous, that they demean themselves so well, and improve so much, than that they should behave otherwise. The judicious and humane, reflecting upon themselves, and upon human frailty, will never too suddenly expect perfection in any : and till we are so ourselves, under superior advantages, let us not be too hasty in condemning others for the want of it, under advantages, greatly inferior. For proofs of propriety of sentiment, I refer, as upon a former occasion, to the manuscript papers in the hands of Mr. *Dingley*.

ing

ing necessities; and who hung with pleasure, with anxious, bleeding pleasure, over the child of their comfort: little then, ah little suspected the sad source of their future misery! Lost to Virtue, you were lost to yourselves: worst loss of all! lost to reflection, and the knowledge of your fearful danger: lost to your God, and treading, with careless terror, on the alarming precipice of utter ruin, and speedy *death*.—

And that *death*, introduction to one eternal, irremediable; that dreadful *death* must inevitably have been your lot! For where could you have fled to escape it? who would have pour'd the balm of Christian mercy into your bleeding consciences, and raised you to the hope of pardon and of life! Nay, how could those consciences, amidst the defilements of sin, have admitted it? whither could you have fled from anguish and from woe unutterable! cut off in the very blossom of your sins? early sacrifices, young\* and unpitied offerings to the remorseless grave. And had your sorrows ended here, your fate had been less to be deplored: but alas!—this had been the beginning of sorrows †.—

’Tis too affecting the review: I urge no more: only let your conversation be as becometh this great redemption: only labour to shew yourselves sensible of the exquisite blessings

\* For this point, I refer to the Sermon before the *President, &c.* Page 14. 8vo.

† For more on this head, I refer, to what I have said in the “*Advice to the Magdalens*,” at the conclusion.

vouchsafed you: of that unspeakable goodness of God, which hath reached out the kind hand of preservation, and receiv'd you from the impending destruction: the goodness of that God, *who is full of compassion and mercy, long-suffering and very pitiful; who forgiveth sins, and saveth in time of affliction*,— Here, saved from the threatening storm, you may look back and contemplate your danger, the more to inspire you with gratitude and praise. And while in sincere contrition you lament your past misconduct; remember, to elevate your hopes, that free mercy and forgiveness awaits you, thro' his divine merits, who came *to seek and to save that which was lost*. Happy in the Sense of which, you will think no time too long, no endeavours too severe, to testify the grateful sense you have of these blessings, to shew the sincerity of your repentance and faith: All you can do will seem mean and poor in comparison of the good things you have received. But all you can do, must be exerted: and your best endeavours, however frail, will be graciously accepted by the Lord, whom you serve: the kindness of your noble and generous friends and benefactors will thus be secured;—nay, and perhaps you may thus serve to keep alive the last lingerings of some aged parent's breath: to gain from their pale and trembling lips the blessing you have forfeited, but must rejoice to obtain;

tain: filled with the highest satisfaction, while you enable them to say " Lord, it is enough; — Let thy servant now depart in peace: my unhappy but beloved child is recovered and restored — Lord it is enough — that I have thus seen her before I die."\*

III. Were it only (right noble and illustrious hearers) to relieve the distress and remove the anguish of one such parent, I persuade myself, you wou'd think the present design most worthy your attention: and 'tis with pleasure we can observe, that this is no imaginary supposition †. No heart can be unconscious of, or unaffected by the tenderness of parental regard: nor can any earthly affliction be supposed superior to that which wounds the affectionate parents heart, thro' the offence and ruin of a beloved and unhappy child. By restoring them, and recovering such children, the most noble and commendable of human affections, the parental, is comforted and relieved: and not only the child, but the parent too shares in the generous mercy.

But not in this view only, under whatever circumstances we consider it, every laudable mo-

\* See Gen. xlvi. 28.

† Several parents have already been reconciled to their children; one, in particular, at an affecting meeting, made use of nearly the same words, with those above.

tive, every sentiment of religion, of virtue, of humanity, pathetically pleads for this undertaking ; and we are satisfied will not now plead in vain. From the survey we have taken of the grand design of Christianity, and the benevolent purpose of the Son of God in coming among us, *to seek and to save that which was lost*, we have seen abundantly, how conformable the present institution is to that design : founded as it is upon the same godlike principle of seeking and saving those who *were lost* ; who must otherwise (it is more than probable) have *been lost* for ever : lost in the very beginning of their life ; lost in the bitterness of distress. For what greater distress can even imagination fancy, than that of a wretched female, plung'd, by one false step perhaps, into irretrievable suffering : dis-spoiled by sickness, by sorrow, and by shame, of all that loveliness, which possibly had been the fatal cause of her undoing : and sinking into everlasting misery, amidst want, and cold, and nakedness ; deserted by every friend ; deprived of every consolation ; and unable to support at once — for, alas ! who *can support* ? — the insufferable load of an agonizing body, and a condemning conscience !

If *Rome* decreed a *Civic* crown, and public honours to him, who saved the life of a single citizen ; of what honours may not they be thought worthy, who shall conduce not only to  
    *save*

save so many lives, to their country \*; but also to rescue souls—the souls of many fellow-creatures and fellow-Christians, from death *everlasting*! If any thing be praise-worthy, such benevolence hath the justest claim to that praise; assuredly it is most becoming the Christian character, most becoming the noblest virtue, the best and most generous humanity:—For

\* In this single view,—independant of their parents, families, and their own eternal salvation,—That the present design takes out of the public streets, so many objects, who are the pest and the reproach of the metropolis, who exist by making a prey of the thoughtless, and unwary, the maudling husband, and the unguarded 'prentice; and that it renders them happy, healthy, useful members of the society.—Surely in this single view, it merits every commendation.

“ But, say some, the streets are not less pester'd now, than before this institution.” This, we are informed, is not quite true: and we apprehend it cannot be true: the *diminution* of so many women as are now in the Magdalen House, cannot fail to be perceived, in some quarters of the town at least: and mischief is indisputably prevented; as they must have been employ'd in their dire trade, had they not been shelter'd there:—tho' alas, poor wretches, *many* of them had certainly been no longer nuisances in this world.—But supposing this fact true, we observe, that it reflects not at all upon the charity, nor the worthy supporters of it: who have not the immediate power to cleanse the streets. They should look to that, whom it directly concerns. And we have good hope they will do so: exerting all their influence,—which surely every well-wisher to Society should exert,—to expel this scandalous defilement from the *grand* and most public streets of our city. A defilement, we remark with some concern, not found in any other civilized city, upon earth. And, pleas'd as we are, to conceive our own one of the most civilized, and the most *Christian*, how can we suffer such a reproach to disgrace at once our *police* and our *Christianity*?

should we suffer such miserable unfortunates to perish unpitied : nor attend to the cries of those, who, in the most exquisite calamity, call aloud for our relief: the cries of that softer \* and more helpless sex, who seem peculiarly to claim *their* protection, to whose comforts in life they so eminently administer ; the affecting cries of those, who have no other means of redress, who have no other power of return ;—shall we suffer them to perish, cast off, abhorred, and neglected by all : and steeled to pity by their faults, not be melted by their misery and distress !

And yet perhaps for their faults,—to soften the rigour of obdurate *Virtue*, (tho' indeed *true* virtue less requires to be softened—the most virtuous are always the most compassionate—) yet perhaps to extenuate their faults, much they might have to plead ; nay much they have to plead :—the complicated arts of seducers : the treachery of perfidious friends : the softnesses and infirmities of our common nature. Some the early loss of parents : others the deficiency of religious principles and serious education : and many too, too

\* We hope the poet's remark will be verified in respect to these poor creatures.

When women sue,  
Men give like Gods : but when they weep and kneel,  
All their petitions are as truly theirs,  
As they themselves would owe them.

See the Beauties of Shakespear, vol. i. p. 41.  
many

many the restless calls of hunger and of thirst ! — One false step too, they might urge, plunged them in a sea of difficulty : barred up every avenue of return : \* and left them a sad prey to inevitable ruin ; while the source of their misery felt neither remorse for their seduction, nor found a single stain on his reputation : though theirs, unhappily blasted, every eye beheld them with scorn. † — O let them then — for honour and

\* It is a fact, which hath undeniably been proved, since the establishment of the *Magdalen House*, (tho' indeed, I believe, rarely denied,) that far the greater part of these miserable women have both been introduc'd by *others* into a state of prostitution ; and have been unavoidably detained in that course of life, shocking to themselves, some by debt, some by downright despair, some merely to supply their bodily necessities, and some by the absolute impossibility of procuring a reception from their distress, and the means of honest support.

† It is said, that a law formerly prevailed in *Tuscany*, (as my worthy friend, our *Treasurer*, informs me) in order to prevent robberies, that in case a man should suffer himself to be robbed by a single man, (unless we presume, by surprize or manifestly superior strength) that the person robbed should *himself* suffer the ignominious punishment due to a *robber*. — However hard and barbarous this custom may appear, there is a similar one, but in a higher degree, which now prevails in one of the most civilized nations in the known world. Where a man has the privilege of arming himself at all points ; may use every stratagem and artifice, nay, and even engage *others* to assist him, — in order to violate the most valuable property of another, however weak and incapable of resistance (with this proviso only that main ruffian force is not absolutely used, tho' this not unfrequently is the case;) Yet the *plunderer* not only escapes unimpeach'd ;

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and for compassion's sake,—let them experience your beneficent regard: let them have, at least, one chance for life and for pardon: cast them not utterly away: but save such as are willing to be saved, from misery infinitely beyond the power of my pen to paint: restore, with the tenderness and humanity which so distinguisheth *Britain*, those who are desirous, (as their admission into this house sufficiently demonstrates, which is at once a pleasing recommendation in their favour, and the best, nay the only proof they can give of their sincere desire to recover their lost character, and of their disapprobation of the ways of vice)—restore those who are desirous to be restored: restore them to their God, to their parents, to their country, to themselves: that so the *blessing of those, who are ready to perish, may come upon you*: and you may one day hear, *Come ye blessed, I was an hungry,*

but dares to make a boast of his act, and values himself upon ruining one, whose greatest fault perhaps was only too much love for him, and too little suspicion of his honour: while the poor bereft object is persecuted with the utmost contempt, and misery; left without any means of supporting a wretched existence, but by becoming a pest of Society, a burden to herself, and an ignominy to her whole family, who are necessarily involved in her ruin and disgrace.—Let the reader apply.—And then think in what estimation those infamous wretches should be held, who live by these arts.—Nay, *can they believe*, as the poet finely remarks, *their living is a life, so stinkingly depending.*

and

*and ye fed me ; I was naked, and ye cloathed me ;  
I was a stranger, and ye took me in.*

But I forbear further to press the cause of these unhappy sufferers before the present audience : satisfied of your tender regard and humane disposition to relieve the afflicted, and to raise the drooping head of misery and distress.

Besides, the fruits of this good undertaking now before your eyes, will be more prevailing, than any arguments that might be urged, and will prove, we doubt not, far more persuasive. The decent and affecting view of so many fellow-creatures, rescued from the lowest ebb of sorrow, and from the very brink of ruin everlasting ; cannot fail to diffuse the most pleasing satisfaction thro' every benevolent breast : and a moment's reflection on the striking contrast between their present and their past state, will not fail to improve that satisfaction. With devout and cheerful melody those voices now praise their God, which late were employ'd in far different exercises : earnest supplications and praises, now happily flow from the lips, which were lately prophan'd in a contrary service. For the garments of shame, they are cloathed with the robes of decency : For intemperance and defilement they put on sobriety, meekness, and virtue : from the servants of Satan and sin, they are made the servants of God and of Holiness : and from heirs of eternal misery, are become, thro'

hope, happy candidates for a kingdom of eternal glory.

Who, but must rejoice in the reflection ; who, that bears a heart, touch'd at all with the tender feelings of humane good-will, or influenc'd at all by the nobler sentiments of divine and Christian love ; —— who, but must wish good success to so benevolent a design, which may be the means of bringing numbers from the error of their ways, and of turning many from darkness and death, to light and to life ?

Earthly glories may fade, and the honours of time, and the world *will* leave us : but a subserviency to beneficent attempts like these will ever comfort us, will attend us beyond the grave : these are imperial works ; and such as will survive the proudest pillars and most superb Mausoleums : works we are assured, which will never want your honourable countenance.

Yet permit me, ILLUSTRIOUS PRINCE, on behalf of this infant charity, to request *your* favourable and generous attention in particular. Happy in your presence, it would rejoice in your protection : for that protection would serve to dignify the undertaking, already much honour'd, and amply encouraged : and that protection would tend to enroll it, amidst the distinguished blessings of the present happy æra, which shines no less glorious in the gentler arts

of peace, than in the high atchievements of war. And in which it gives every Briton joy to reflect, that, while the world around him is in arms, he sits secure beneath his own vine and his own fig-tree ; plans at pleasing leisure the milder schemes of humanity and benevolence ; studious to preserve life, while war is busy to destroy ; and under the auspices of a beloved sovereign, gathers the choicest sweets of successful union, perfect liberty, and undisturb'd repose.

May the favour of heaven, long continue these excellent blessings to us : may it crown our gracious and venerable monarch with peace, as it hath crowned him with glory : and protect his illustrious line from generation to generation. May works of beneficence and humanity abound still more and more amongst us : and may the present especially bud, blossom, and bear fruit abundantly under the dew of princely and right noble favour. May it prove a blessing to numberless souls, in their perfect salvation : an advantage to our country in the preservation of many lives : and an honour to our holy religion in the zeal of its worthy supporters. And may the souls of those who are rescued by means hereof from sorrow, shame, and death, from present and eternal misery, gratefully unite in constant prayers for every generous instrument in the good work ;—and may every gene-

rous instrument be amply blest by the father of mercies with every desirable blessing, — peace, and true felicity on earth ; eternal peace and unfading felicity in heaven, thro' Jesus Christ our Lord. *Amen.*

ADVICE  
TO THE  
MAGDALENS.

HEAR COUNSEL AND RECEIVE INSTRUCTION,  
THAT THOU MAYST BE WISE IN THY LAT-  
TER END.

— PROV. xix. 20.

The SECOND EDITION.

## To the READER.

**A**S this piece was written and intended solely for the use of the MAGDALENS ; the judicious Reader, it is hoped, will not only excuse, but see the propriety of using plain language, and more repetition, than cou'd be justified in a work design'd for the Public in general.

# A D V I C E

TO THE

## M A G D A L E N S.

*As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from their way and live: turn ye, turn ye, from your evil ways, for why will ye die? Ezekiel xxxiii. 11.*

*If ye so turn, Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Isaiah i. 18.*

*For, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.*

**I**T is with the greatest satisfaction, that we take the opportunity, you give us, to lay before you these solemn and most comfortable declarations of the Almighty King of Heaven and Earth, the Lord of Truth, whose word never faileth. The happy choice you have made, and your voluntary entrance into this

this House, fill us with good hope, that you are sensible of your past miserable state, and willing to recover the lost favour of God and your Fellow-creatures. If such be your disposition, you will find here every thing conducive to that desireable end ; and we can assure you with pleasure, that no encouragement shall be wanting to promote your present and future felicity.

But that you may neither mistake the design of this charitable institution, nor pervert its good intention, it is necessary solemnly to inform you of that design, and of what is expected from you. And we desire that you would seriously, and often, reflect upon what we deliver to you ; and that you would endeavour, as exactly as you may, to comply with such Rules as are laid down, if you wish to engage our esteem, and secure our protection.

TOUCH'D with a tender and pitying sense of the lamentable distresses, which young women frequently suffer, unavoidably suffer in a state of prostitution :—concerned at once for the afflicting miseries that oppress their Bodies, and the miseries far more afflicting, which must oppress their unrepenting Souls : many benevolent persons have voluntarily contributed to open this hospitable House, as a place of refuge and retreat for those, who are desirous to leave the

per-

pernicious paths of vice, to redeem their good name, to recover their bodies from Shame and foul Disease, to regain the fatherly protection of God, and save their immortal Souls.

And, they were the rather inclined to this humane purpose by the peculiarly afflicting circumstances of unhappy young women, whom lost reputation deprives of every honest means to live: casts out as the very refuse of the world; and gives no opportunity to retrieve and return.

Consider then, YOUNG WOMAN, of how great value to you this House of refuge is; as being the only one, to which you could fly; the only place where you could have any probability of attaining present or future Bliss.

Surely then you must greatly prize it; and feel the utmost Gratitude for the worthy Governors and Supporters of it.

This Gratitude we would wish you to cherish, as it will ever be a motive to the very best conduct.

But as this House, you perceive, was designed to receive you from the storm of Distress, and to enable you to recover lost Reputation, Health and Virtue; you must not by any means so mistake its gracious end, as to be careless in those important concerns, as to be remiss in the discharge of any duty.

If

It was never intended, that you should pass your whole life here: much less that you should be supported in idleness and sloth. But as your continuance is temporary, so are you to esteem that continuance a singular favour: for the indulgence of which, (if you conduct yourselves properly) you may reasonably hope; till such time, as you shall be enabled to return into life with a reputation recovered—(no longer the scorn and contempt of your fellow-creatures) with an habit of industry, and the means to procure honestly your own bread; and with a mind, renewed in holiness, conscious of its past evils, and resolved through God's grace, to forfeit no more the blessed hope of everlasting life.—Agreeable to these future views must be your present conduct.

I. With regard to your *external behaviour* ;—

1. The most exact compliance with the rules of the house will be required. And as nothing of severity will be shewn towards you, so nothing of unseemly, and refractory conduct can be allowed, or will be permitted.

2. An humble and ready obedience to the directions of your MATRON will be the method to preserve you from error, to steer you aright, and to gain the approbation of your friends and patrons. And we trust you will be very diligent and attentive in this respect.

3. As you cannot but be sensible, that the expences attending such a family are great, your own reflection must shew you, that there is an absolute necessity for much *Industry* on your part ; and we must inform you, that ready as we are to succour the distressed, and to contribute with all liberality to their relief ; yet, it cannot be supposed, that this house is designed to harbour and encourage the idle and the vicious ; and therefore a deficiency in industry will always be sufficient to lose our esteem, as it will too plainly shew your want of Principles. For if you live idly on the sole bounty of the House, you are grievously abusing the Charity of your Benefactors, and are injuring others, who would be glad to enter, and to work as well as they are capable. Besides, as idleness is the root of much evil, your persisting in it will defeat all the good purposes we intend, which are to make you industrious upon principle, that so you may get your maintenance with credit. For be assured, that we must consider all your pretences, to Reformation dissembled, while you are deficient in that industry, which is the genuine fruit of true religion. And remember, that as *Idle-ness* cloaths with rags, brings to shame, to every Vice and every Misery, so are its sufferings never pitied ; they are the just reward of the crime. You must not then expect continuance here, or

com-

comfort any where else, if you are not industrious. The Apostle hath declared, *If any will not work, neither shall they eat* \*. And for your comfort, we can say, that the blessings of industry are always upon it : Diligence and honest labour carry with them their own reward. *Idleness shall clothe with rags ; but the hand of the diligent maketh rich* †.

4. There is one further particular respecting your outward deportment, which is of great consequence, both to your own peace, and to that of the family in general ; your behaviour we mean one towards another, and particularly to your superior ‡. Indeed if you have any sense at all of the Religion which you profess, and are here taught, you will soon know that love is its great and distinguishing commandment ; and that we can then only be true Disciples of Christ, when, “ *we love one another, as He hath loved us* ||.”

We expect, therefore, that you each one endeavour to cultivate the greatest Harmony and Unity amongst yourselves ; that you be obedient and obliging to your *Superiors* : and that you avoid all quarrelling, reproach, and upbraiding one of another ; which will be most unseemly in

\* *2 Theſſ. iii. 10.*      † *See Prov. xxiii. 21. and x. 4.*

‡ The *Superior* is the woman who presides over each clas.

|| *See John xv. 12, 13.*

you,

you, who, alas!—have so little cause to contemn and despise. Your sameness of circumstances, and sadness of distress, should awaken in each of your Hearts, a tender pity one for the other; with kind Love, like that of affectionate Sisters, you should endeavour to sooth each others Sorrows; and should never mention your past Misfortunes, but to condole with one another, and to deplore your former miserable Estate.—If you act in such an amiable and becoming manner, you will reap the fruits of it, to your present Comfort and Happiness. The situation you are in will be like a little Heaven to you: whereas disputes, discontents, and reviling, will deprive you of the best Blessings here offered. *Live in Love*, therefore, as dear Children of the same heavenly Father, who hath shewn you such mercy, who hath done so much for the *Salvation of your Souls* \*.

This is the great and material point:—*The Salvation of your Souls*: and which, if attained not, great part of the present good design is frustrated. For we would have you reflect, that what relates to your *Soul* is of infinitely greater moment, than what concerns your *Body* only: and therefore if its welfare be overlooked, amidst the care for things merely external, you will receive but little of the benefit intended for

\* *Ephesians v. 1, 2.*

you, and we shall receive much uneasy disappointment. It is hoped then you will diligently attend to what follows.

II. We trust, you are not ignorant, that you have an immortal *Soul*, as well as a perishing *Body*; a Soul, which cannot die, but, which, when your mortal frame shall be dissolved, and putrify in corruption, must appear before an Almighty Judge, and by him be consigned to an eternal state of consummate Happiness, or inexpressible Misery !

The knowledge of this single Truth is sufficient to make us solicitous for our Soul's welfare.

But, alas, what shall they do, who have offended this Almighty Judge by repeated and aggravated Transgressions, and cannot plead innocent, before his righteous Bar ?

What would *you* do in that dreadful situation, especially if you should die in an unrepenting state ; die utterly unprepared for so solemn a scene, and so sad a sentence ?

All hope would be lost. Oh ! then rejoice, that when all Hope *was* almost lost, even here upon earth ; it now again dawns upon your Soul, and you may secure a blissful Eternity !

For, gracious to his fallen Creatures, and tender of their welfare, the ever blessed Father of Heaven

Heaven has sent his only begotten Son into the World, who suffered in our nature the punishment due to our Sins, and made expiation on the Cross, for the Iniquities of vile Transgressors: and who, having triumphed over death, by his glorious Resurrection, hath proclaimed full pardon to all Mankind, who come to him in lively faith and sincere repentance.

These blessed Tidings of good Things are held forth in the books of the New Testament, and may be there read to your exceeding Comfort.

But a *lively faith*, and a *sincere repentance*, you must remember, are indispensable requisites for the obtaining this favour, for the procuring this inestimable blessing; and a future dutiful obedience must witness your real sense of it.

If you do not believe \* that Christ died for you, you can never trust in his death, or pray to

\* That Christ *lived* and *died*, and *rose again*, according to the *Gospels*, is certain beyond all dispute; for those *Gospels* were written by *Men*, who were *eye* and *ear* witnesses of the facts they deliver, and so could not be *deceived*; and they were men of the most unblemished characters, who gave up their all, and even their own lives in testimony of what they delivered; and so could not be *deceivers*.—They worked also the most astonishing *Miracles*, which were impossible to any power less than God's, and they communicated that power to others, who joyfully witnessed the truth of their faith, by suffering patiently, on account of it, the most cruel persecutions,

to him for his mercies ; and if you pretend to believe this, yet manifest not a sincere *repentance* ; vain and false is every expectation of forgiveness.

*Repentance*, he informed, is not merely a word, nor doth it solely consist in sorrow for sin : true and genuine *repentance*, such as God requires, and will accept, is a sincere and sorrowful sense of our past misdoings, as dishonour-

tions, tortures, and death.—Moreover, all that Christ was to *be* and to *do* was foretold many years before he appeared, in the books of the Old Testament ; and was exactly fulfilled by him : he himself also foretold many things, which were exactly fulfilled ; and as none but God can foretel future events, so these *prophecies* are a full proof of the truth of the Christian religion.—The *doctrine* too which Christ preached, is so excellent, and superior to all other ever taught, that it could come from none but God—and the *Sacraments* which have continued in the church ever since Christ was upon earth, are clear and satisfactory proofs of his having been amongst men : since no other person can be assigned as the ordainer of them ; nor any other time of their institution, than that of which the *Gospel* speaks.—But, above all, the present *being* of the Christian religion, and its particular *fitness* to the state of the human race, and the wants of miserable sinners, prove its divine original : for we may be satisfied, that it could never have *existed* at all, much less have *continued* to this time, if it had not been divine ; since it was introduced and propagated without any human aid, without *arts*, *arms*, or *eloquence*, and in opposition to all the opinions and religious establishments then upon earth.—Christ therefore did assuredly live and die, and rise, as we believe ; and the *Gospel* is the certain Revelation of God's love to mankind ; of pardon and forgiveness to penitent returning sinners : and as from this pardon no such sinners are excluded ; so they that confess and forsake their sins shall assuredly find mercy.

able

able to God, and destructive to our own souls ; is a firm resolution to leave those practices, which we are sorry for ; is a putting that resolution into act. In one word, it is leaving the ways, as well as being grieved for the works of sin. The Prodigal Son, not only was sensible of his own misery, and his ill conduct to his father, not only resolved to arise and go to him, but actually arose, went and confessed his unworthiness, and declared his determination to alter his life \*.

If then, you are blest with this happy repentance— are sorry for, and actually endeavour to change your life, and forsake your evil conduct ; then in true faith, then sincerely believing that Christ died for sinners, and offers pardon to the penitent, apply to him in lowly confession, and rest satisfied that he will never cast you out.

This is the state which we would desire to bring you to, through God's grace ; and for that purpose, nothing is here wanting. But we must urge one further consideration of vast moment to you ; namely, that as to obtain free pardon through Christ, an actual forsaking of sin is requisite, so a state of pardon implies and demands a new life : and there is nothing which can satisfactorily witness either to yourselves or to others your real penitence and faith, but your

\* See *Luke xv.*

future active obedience and unfeigned humility.

We must expect therefore to see,

1. In the *public worship* of God, the most sober, serious, and religious deportment. The least appearance of levity there will damp all our hopes. Consider, in that holy service, the eye of infinite purity is full upon you, seeing into the very secrets of your hearts; and therefore imagine yourselves ever in his sight, and give place to no unhallow'd and unbecoming thoughts. But full of thankfulness for the rich mercies shewn you, join with fervent souls in the service, and let your hearts ever keep pace with your lips.

Human nature is so imperfect, that spite of our best endeavours, our wretched thoughts will but too easily wander even in the holiest duties. This should not discourage you when it happens, but make you more humble and more watchful; and it will be serviceable to you to be exactly careful in attending to the service in your books, as well as in making the proper responses, to which we must request you to be very attentive; as also to read the lessons in your Bibles.—And as it is thought advisable, that worthy people, desirous of seeing this good work, should be admitted to the Chapel, let that be another forceable motive to particular humility in behaviour. The humble, meek, and down-

downcast look becomes those who are in a state of penitence, and will ever recommend; the bold and dauntless stare will give but mean ideas of reformation; though indeed, such as have any sense of all their past shame, will find little courage to animate the wandering eye.

As to the blessed Sacrament of the *Lord's supper*, we shall say the less, as leaving it to the more particular concern of the *Chaplain*; but it would give us infinite satisfaction to hear and to find, that you were all well disposed, and properly prepared to be partakers of that holy feast, which is so necessary for every Christian, as well as so comfortable; and at which every true *penitent*, humble in soul, and desirous to walk in newness of life, will ever be an accepted guest.

And with regard to the instructions you have from the *pulpit*; we shall only say, that as they are calculated and delivered for your improvement, so we must require that you give good attention to them, and treasure them up in your hearts; that you carefully apply them to yourselves, and pray to God for a blessing upon them; that you always read over the text, and talk of the sermon one with another; and if you can write, it may be of much advantage to transcribe the text, the heads of the sermon, and any such remarks as may chance particularly to strike you. The review of this would afterwards be of much profit to you.—And if you are careful thus to regulate your behaviour, in regard

to the public worship of God, you will not fail in the same conscientious care, with respect

2. To your *private worship*.

*Prayer* is the most important duty of a Christian ; without a continuance in it, we can never hope to persevere in the right path. Great are the promises annexed to it ; and in the regular performance of it, we can scarce fail of a blessing. Prayer is not meer lip-service, not a labour only of the tongue, and a bare repetition of words ; it is the desire of the heart lifted up to God ; it is the language of want : therefore you must be careful that your heart speaks thro' your lips ; and that your soul's desire be elevated to God, when you address him in the solemn duty of prayer.—This, we hope, you will never omit to perform *morning* and *evening*, in private ; for which purpose, two prayers are annexed, (which we could wish you to use, unless you have any more proper) at the same time not omitting to pour forth the earnest request of your hearts, in your own words, if you find particular wants not specified in these.—There is too an holy kind of prayer, which requires no particular seasons, places, or forms, and which, as being the immediate language of the heart, ascendeth most acceptably to God—*we mean ejaculatory prayer* ; addressing God in short and humble petitions, wherever you are, or whatever you are doing—such petitions as your own

hearts

hearts may dictate, or you may learn from the word of God, or the service of the church.

3. Indeed, the best way to improve yourselves in this divine art, will be to read *daily* and *regularly* some part of God's word. You should determine this with yourselves, and let no day pass without reading some portion, more or less, of the sacred scriptures, especially the *New Testament*.—This will strengthen your faith, and increase your knowledge, and enable you to be much in the practice of that *ejaculation* which we recommend.—This too will enable you to keep your minds employed upon good and heavenly subjects ; which you should endeavour to contemplate as much as you may, not only to prevent evil thoughts from molesting you ; but to convince you more and more of the excellency of the choice you have made.—And for other books, if you are desirous of reading ; they will be carefully supplied you : we wish to see you employed, during your spare hours, in serious reading ; and should be glad, and much recommend it to those of you who are best able, to read to such as are less instructed ; and to labour after an increase of knowledge, which we doubt not will bring increase of virtue.

4. Clearfulness and content will always be acceptable ; and how can you better express it, than by singing those excellent and instructive

Hymns,

Hymns which are provided for you ; than by endeavouring to improve in this holy employment, which gives us such satisfaction in the house of God ? But remember, that the heart in singing should accompany the voice ; and that if you sing those sacred compositions without due attention, you will receive no advantage. Endeavour to impress your souls with a due sense of the subject ; elevate your hearts to God ; and then sing with the voice of melody, and the soul of praise.

5. With respect to your conversation, something was hinted before ; of this you must be especially careful, as well as to avoid all pertness to your *Superiors* : and you will be so if your hearts are truly changed. *For out of the abundance of the heart the mouth speaketh.* Loose, vain, and vicious conversation, as it will be highly offensive to your benefactors, and is immediately contrary to the rules of the House ; so will it be uneasy and displeasing to yourselves, if you sincerely feel and lament the sad effects of loose, vain, and vicious living. *Let then no corrupt communication proceed out of your mouths* ; no profane, loose, wicked words, no profanation of the holy name of *God, Jesus, &c.* Never suffer yourselves to trifle with the name of the *Almighty*, wantonly, without meaning, or on frivolous occasions ; or to use any thing tending to an oath, as, *Upon my Soul, I hope to be saved, &c.* but endeavour to purify

purify your lips from all appearance of evil. When you converse together, let it at least be innocent ; if it be possible, we could wish it might be edifying ; and an attendance to the Rules above given will enable you to make it so. But, for God's sake, never be so abandoned and detestable, as to glory in your shame ; as to repeat those infamous scenes, which should cover your faces with confusion ; and which, if you glory in them, unrepenting, will be produced at the last day, before all the world, to your unspeakable horror, and be the means to sink you for ever into the bottomless pit of endless misery.

6. You must not conceive, that by entring into this House, your business is done, and your Salvation secured ; this would be a fatal mistake. The life of a Christian is a continued warfare ; and we have enemies, powerful enemies *within*, as well as *without*, to encounter and subdue.—The sad corruption of our nature is the great cause of our misery ; and as long as you bear this mortal flesh about you, you will be subject to temptations and infirmities. You must resolve, therefore, and endeavour to vanquish all the evil desires and predominant lusts of the flesh, and must labour to keep under your corrupt affections : this is required of every Christian, but peculiarly of you, who, in a life of pen-

penance, for sensual enormities, should be particularly careful to subdue the evil propensity of the flesh.

*Temperance and early rising* are friends, no less to health and prosperity, than to virtue and piety ; and we have no doubt but you will be careful to observe both, as well upon religious as temporal motives. Desirous to mortify all your evil and corrupt affections, you will be diligent in the use of all proper means \*, and in every respect, will endeavour to subdue your worst enemy, the enemy within : following the example of St. Paul, “ *I keep under my body, and bring it into subjection ; lest that by any means, when I have preached to others, I myself should be a cast-away :* and if so great an Apostle, and so eminent a Saint, found this necessary for him.— how much more necessary, think you, is it for you ? — for you, who like that Apostle, are, monuments of the mercy,—may you be eternal monuments of the long-suffering mercy — of Christ Jesus our Lord !

Such are the general heads of advice we have thought proper to give you : for immediate directions, either as to religious or temporal con-

\* Amongst which *Fasting* must be particularly recommended, as a Duty of indispensable Obligation ; and as a necessary branch of real Mortification, See St. Matt. vi. 16, 17, 18.

cerns, you will always have access to our *Chaplain* and *Matron*; who will be glad and ready to succour and assist you with their best counsel, in every particular that shall respect your welfare. We have said only what we expect from you in the general; and have neither enlarged on your *Duty as Christians*, or as *Inhabitants* of this House: since, for the former, we have appointed regular instructions from the pulpit; for the latter we have instituted a general plan of conduct: with which, we expect you to comply: and in so doing you will secure to yourselves our favourable notice: which, (tho' a blessing much to be prized by you) will be but small in comparison of that loving kindness of God, and that protection of his providence, wherewith, for Christ's sake, he will infallibly bless you.

Once more let us remind you, that we have no intention either to receive into this house, or to detain in it, any whose inclinations are averse to its important design, namely, "*their own present and eternal happiness.*" We seek only your good; and on your commendable behaviour, shall be inclined to continue you till such time as you may be put into an ability to procure your livelihood properly. Yet that tender concern we have for your welfare, will always incline us seriously to remonstrate with you, and, with the gentleness of parental affection, to admonish you; if ever, thro'

tho' mistaken notions, you should be so wretchedly wayward and ignorant of your own true interest, as to desire a removal hence, with no visible appearance of good success, with no probability but of returning again with the swine to wallowing in the mire, and of plunging again deeper and deeper into wretchedness and misery.

And in all such cases, nay, whenever you find a gleam of the least discontent arising in your hearts, cast back your eyes, and reflect upon what you **WERE**, upon what you must **BE**, if you leave these friendly walls, and return to vice.

Reflect upon the soul, dead in trespasses and sins, a stranger to its God, and lost to happiness; upon the body polluted with iniquity, condemned to the foul drudgery of lust, and to its deplorable consequences, Shame and Disease! Reflect upon yourself, banished from all true peace, a stranger to solid comfort, abhorred by the thinking and the virtuous \*, despised and hated even by the most abject and vicious: cast-

\* There is nothing, one would imagine, which must affect the mind, especially a female mind, equal to that contempt and neglect to which the loss of reputation, and a state of prostitution subjects them. They can never be admitted into the company of any of their own sex, who are worthy to be conversed with—all the virtuous ~~may~~ forfeit and fly from them—they are neglected and despised by all; and even those who ~~are~~ them have no true value for them, but the greatest hatred.—O miserable situation!—ye daughters of shame reflect and return.

out, forlorn, and wretched ; stung with the sharp upbraiding of condemning conscience ; an alien and an outcast from your nearest friends ; a sore grief to the mother that suckled you at her bosom ; an afflicting shame to your father's old age ; burdensome to yourself, despicable to others ; and speedily about to end a miserable existence, only to enter on an existence far more miserable —wretched, unspeakably wretched in this world ; enslaved to the abominable service of the devil, whose only joy, is the misery of the human race ; and who, for the most faithful service, hath only flames of hell and never ending anguish to bestow !

And what if you had perished in this state ? what if you had died and been lost for ever ?— Could any thing in this life have recompensed the loss of your soul ?— Bless God, bless him ever more and more, that in much mercy he hath opened to you a door of grace ; that he hath put it into your heart to come beneath this hospitable roof, which leads you as it were to the gates of paradise, and points out pardon and peace and never-failing joy !— And can there be any thing tempting in the former state, that should move you to forfeit the bliss of the present, and to plunge again into the miseries of the past ; plunge again with a double weight of guilt and misery ; plunge again— never to emerge, never to be rescued more !

For

For, consider, if you return to vice, the knowledge you have here had of duty, will aggravate your guilt ; you will be justly abhorred by all : nothing but the filth of vile prostitution awaits you ; disease will again come on ; misery will again overwhelm you ; a wretched outcast, without friends, and without hope, you will sink in infamy and distress ; no eye to pity, no hand to relieve : and worse than the worst of all, without excuse, and self-condemned, your lost and ruined soul must perish for ever in the flames of hell.

If you reflect one moment on this most certain consequence of a return to an abandoned life—your soul will be filled with joy for your escape ; and your utmost endeavours will be exerted in the discharge of every duty which your present *happy state* requires : a state, how different from that out of which providence hath saved you !

Heaven now lies open before you ; everlasting comforts are prepared for you : the holy Angels are glad to tune their harps on your accounts ; for there is joy in Heaven, and before the Angels of God over one sinner that repenteth ; and the blessed Jesus, who died to save you, is ready to crown your sincere penitence, faith, and love ; is ready to bless your happy perseverance with immortality and glory. All the good and virtuous part of your Fellow-creatures,

to whom you were before an abhorrence, behold you with joy ; a joy especially pleasing to all the Supporters of this Charity, whose wish and trayel of heart is for your salvation.

And have not many of you tender parents ? have not many of you affectionate friends ? must not your hearts then feel a commendable delight on the comforts you cannot fail to give, some to the *father* that begat her ; and to the beloved *mother*, who watched her infant wants ; some to the friends to whom you were dear, even as their own souls ; and who, lamenting your lost estate, can now say with the prodigal, ‘ *She was dead, and is alive again ; she was lost and is found !* ’

These things if you consider, you will be filled with exceeding comfort : we recommend it to you, seriously to consider them ; and desire you to observe, that as on the one hand, in the path we point out, present Peace, Heaven, and eternal Happiness, offer themselves to you :— so in a deviation from it, on the other hand, are sorrow, shame, and disease, present and eternal misery.

Choose therefore—choose for yourselves. — And the God of unexhausted goodness and love incline all your souls to make a happy choice. This will be an unspeakable satisfaction to us, this will be an unspeakable comfort to yourselves.

## I.

## P R A Y E R S, &amp;c.

*Private Prayer for the Morning.*

GLORY be to thee, Lord God, most merciful, for all thy blessings vouchsafed to me, and particularly for thy preservation of me this night past.

O Lord, I am not worthy to lift up mine eyes unto thee: my sins bear witness against me; but there is mercy with thee; therefore shalt thou be feared: pardon and pity me for the sake of thy blessed Son, my Lord and Saviour.

I acknowledge my transgressions; and truly repent before thee: Oh give me thy grace, blessed Lord, to persevere in the right path, and grant that I may henceforth never depart from it.

To thee do I humbly dedicate myself, my soul and my body; earnestly beseeching thee, who hast created, redeemed, and preserved me, to fill my soul with gratitude and thankfulness for all thy mercies, and to enable me to walk worthy thy great loving kindness.

Let thine especial blessing be upon all my friends, and particularly on those who are engaged

ged in the government or support of this house :  
Oh make it a house of salvation, not only to  
mine, but to the souls of all its inhabitants.

Aflict me chearfully to perform the duties of  
the day following ; and so possess me with an  
awful sense of thy presence ; of thy dear Son's  
sufferings ; and of that future account which I  
must shortly give ; that I may fear to offend  
thee, that I may continually strive to please thee :  
—and let it be thy pleasure, Father of mercies,  
and God of all comfort, so fully to pardon all  
that is past, and so completely to direct me in all  
that is to come, that I may not fail of eternal  
happiness, through the merits and mediation of  
Jesus Christ, in whose holy words I further call  
upon thee, *saying*,

**O**UR Father, which art in heaven ; Hallowed  
be thy name. Thy kingdom come. Thy  
will be done in earth, as it is in heaven. Give  
us this day our daily bread. And forgive us our  
trespasses, As we forgive them that trespass a-  
gainst us. And lead us not into temptation ;  
But deliver us from evil. *Amen.*

*Private Prayer for the Evening.*

**E**NTER not into judgment with thy ser-  
vant, O Lord ; for in thy sight shall no  
flesh living be justified.

Blessed be thy name, thou everlasting and almighty Father, for thy gracious protection and preservation of me this day !

Lord, thy mercies are not to be numbered ; under a sense of them, and of my own manifold unworthiness, I am ashamed to lift up my face unto thee : but thou desirest not the death of a sinner : thou didst send thy dear Son into the world, that whosoever believeth in him should not perish, but have everlasting life—Lord, I believe, help thou mine unbelief : Lord, I repent, I grieve, I lament for my misdoings ; have mercy upon me, for thy great goodness ; for Jesus Christ's sake, pity, pardon, and blot out all mine offences.

Graciously vouchsafe unto me thy fatherly assistance, and the comfort of thy blessed Spirit, that I may be preserved henceforth from all the defilements of iniquity ; may serve thee with a pure heart and quiet mind, and bring forth fruits meet for repentance.

To thee, Lord, do I humbly dedicate myself, my soul, and my body ; strengthen my good resolutions, and preserve me from all the allurements of the world, the flesh, and the devil.

Accept my most unfeigned thanks, for all thy mercies vouchsafed to me, but especially for the bountiful provision, made for my spiritual and temporal wants, in this house of refuge : Oh may thy

thy blessing descend on the heads of all its inhabitants—may we be wise to know our own good, and to return the kindness of our benefactors in unceasing praise and thanksgiving; bless them, O God, with thy choicest blessings; kindly remember all my friends and relations, and be merciful to all mine enemies: grant me thy full forgiveness, as truly, O Lord, as I forgive all those who have in any respect injured me.

Trusting on thy providence, I lay me down to sleep: let my bed ever remind me of that hour when I shall lye down in death, to awaken no more to this world; under an awful sense of which may I live in constant preparation for that great event; which, if it should happen this night (as every moment of our frail life is uncertain:) O Lord most holy, O God most mighty, O holy and most merciful Father, for Jesus Christ's sake, have mercy upon me; pardon all that is past—deliver me not into the bitter pains of eternal death; but take me under thy divine protection, and into thy kindom of glory.—Hear me, O Lord, for thy mercy is great; and thou hast promised to receive the petitions of those who ask in thy dear Son's name—relying on whose all-sufficient merits, I conclude my imperfect prayers, in the words which he himself taught us.—

*Our Father, &c.*

*A Family Prayer for the Evening.**(From Archbishop WAKE).**To be read by one of the Superiors in each Ward.*

**R**Emember not Lord our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins ; spare us good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Answer. Spare us good Lord.*

O God ! we confess, with shame and confusion of face, that we are not worthy of the least regard from thee, whom we have so much offended, and whose patience and long suffering we have so often, and grievously abused.

O Lord ! we have sinned, we have done wickedly, we have broken thy holy Commandments, by thought, word, and deed, by doing those things which thou hast forbidden, and leaving undone the things which thou hast commanded. And to make ourselves altogether sinful, we have gone on in a continued course of sin and rebellion against thee ; and have persisted in it, notwithstanding all the motions of thy holy Spirit, and the checks of our consciences to the contrary. Yea, this very day, we have not ceas-

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ed to add new sins to all our former guilt †. And now, O God, what shall we say, or how shall we open our mouths, seeing we have done these things? O LORD, to us belong shame and confusion of face, because we have rebelled against thee; but with thee there is mercy, therefore shall thou be feared. Have mercy upon us, O God, after thy great goodness, according to the multitude of thy mercies, do away our offences; wash us thoroughly from our wickedness, and cleanse us from our sins; and grant us grace so truly to repent of, and turn from our evil doings, that our iniquities may not be our ruin. Give us a deep sense of our sins past, and a hearty sorrow and contrition for them. And so endue us with the grace of thy holy Spirit, that for what remains of our lives we may walk more circumspectly before thee, redeeming the time because the days are evil.

To this end, purify our souls from all corrupt desires and affections; mortify all our carnal lusts and appetites; make us as constant and zealous to deny, as we have ever been heretofore ready to gratify and indulge them. Raise up a spirit of piety and devotion, of love and charity, of humility and self-denial, within us; and grant that these, and all other Christian graces, and virtues, may increase and abound in us: remove from us

† Here let a short stop be made, for every one to call to mind, wherein she has offended the day before.

all envy, hatred, and malice, and whatsoever else is contrary to our duty towards thee, or towards our neighbour ; and so establish us in thy fear, that it may never depart from our minds ; but be a constant security to us against all those temptations which either the devil, the world, or our own flesh, shall hereafter minister unto us, to draw us into sin, or to hinder us in our duty.

More particularly, we pray thee to pity and pardon whatsoever we have done amiss this day : O let us not lye down to rest under thy displeasure ! But grant us that forgiveness of our sins now, which we may never have any future opportunity to ask of thee.

[Accept our most sincere thanks and praises for all thy mercies from time to time vouchsafed unto us, but especially for thy particular providence in the singular blessings afforded us in this *Hoise* ; make us duly sensible of them, duly thankful for them ; and grant us grace so to improve this precious season of mercy, that we may obtain thy favour and recover our lost happiness ; and be pleased to shed the riches of thy love, on the heads of all those who are any ways concerned in the management, government, or support of this charitable design ; return their kindness fourfold into their bosoms, and bless their benevolent endeavours to the welfare of their own and of every soul who shall partake of their tender and liberal bounty.]

Take

Take us, O God, this night into thine especial favour and protection, give thy holy Angels charge over us, that no evils may happen unto us, nor any dangers approach us, to disturb our repose. Refresh us with comfortable rest ; and raise us up in the morning with renewed strength and vigour, to praise thy name. And, now that we are about to lie down upon our bed of rest grant us grace seriously to consider that time, when, in a little while, we shall lie down in the dust : and since we know neither the day nor hour of our master's coming, make us so careful of our duty, and so watchful against sin, that we may be always ready ; that we may never live in such a state as we should fear to die in ; but that whether we live we may live unto the Lord ; or whether we die we may die unto the Lord : that whether we live or die, we may be thine, through Jesus Christ our Lord, in whose most holy name and words, we farther call upon thee. Saying,

*Our father, &c.*

The Almighty God, who is a strong tower of defence to all them that put their trust in him, to whom all things in heaven and earth, and under the earth, do bow and obey, be now and evermore our defender and preserver.

Unto his gracious favour, and protection, we most humbly command ourselves, and all that belong unto us ; (especially all of this house  
and

and family.) The Lord bless, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up the light of his countenance upon us, and give us his peace, this night and for evermore. *Amen.*

*A Prayer from the Liturgy, proper for all Times.*

**A**lmighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins, to all them, who with hearty repentance and true faith turn unto thee: Have mercy upon me, pardon, and deliver me from all my sins; confirm and strengthen me in all goodness; and bring me to everlasting life, thro' Jesus Christ our Lord. *Amen.*

*A Prayer of St. PAUL's.*

*In Ephesians, Chap. iii. Ver, 14—21.*

**I** Bow my knees unto thee, O Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named: beseeching that thou would'st grant me, according to the riches of thy glory, to be strengthened with might by thy spirit in the inner man: that Christ may dwell in my heart by faith: that being rooted and grounded in love, I may be able to comprehend with all saints, what is the length and breadth, and depth and height: and to know the love

love of Christ, which passeth knowledge, that I may be filled with all the fulness of God.

Now unto thee, who art able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: unto thee be glory in the church, by Christ Jesus throughout all ages, world without end.

*Amen.*

N. B. Many of the Collects for Sundays, and other Holy days, in the Book of Common Prayer, may be properly used upon various occasions, and particularly the Collect for the second Sunday in *Advent*, may be used before reading the sacred Scriptures.

No directions for the publick worship are given, as you are furnished with a little tract in your Prayer-book for that purpose, entitled, *Directions for a devout and decent behaviour in the public worship of God*: which it is to be hoped, you will diligently read—and at the 25th page you will find *Collects* proper for all occasions pointed out.—And for the Sacrament, Bishop *Wilson*'s book will be put into your hands, when you are desirous to communicate. In which, as well as in Dr. *Stanhope*'s *St. Austin*, and his *Thomas a Kempis*, you will do well to employ yourself seriously and diligently.

### *A Prayer to be used during Sickness.*

N. B. *If the sick Person is so very ill that she cannot read this herself, she may desire some friend to repeat it to her, and then she may add at the conclusion her hearty Amen.*

**A**lmighty, and most righteous Lord God, “ in whose hands are the appointments of life and death,” give me grace to consider that this my sickness is of thy sending; and to acknowledge

knowledge as well the justice, as the mercifulness of thy visitation and my sufferings. May I look up to thee for strength to bear, and grace to profit by it. It comes, O my God, *as thy scourge* for my sins, which is to make me see, feel, and avoid them ; — *as thy medicine* to cure my spiritual diseases ; and *as thy fiery trial*, which is to prove my virtues, and purge away my dross. Let it not fail, Lord, to answer these gracious purposes. Bring to my mind all such considerations as may revive, and succour me, and raise me above all discouragements and fear ; and let my thoughts under this visitation be only those of love and thankfulness ; of resignation and obedience ; of humility and hope in thy mercy. Give me patience, I befeech thee, and a full trust in thy most gracious promises, that I may entertain no evil surmises ; nor shew any indecent carriage, which would add to my guilt, if I die ; or to my remorse and shame, if I live.

Pity thy sick servant, and lessen my sorrows, O Father of mercies, out of compassion to my weakness. Pardon my restless complainings ; and support me under them by thy comforts. Direct, and recompense the labours and kindness of those, who charitably and friendly attend me in my sickness. Keep me always submissive and devout towards thee, and no ways impatient or ungrateful towards those around me. May thy

blessing

blessing accompany all their endeavours for my good, and all the Medicines I take. Put an end in due time to my disease, (*or to my pains*) : either restore me to my strength, health and ease, granting me the mercies of a longer life, or else prepare me more immediately, for a blessed, and eternal life, for our Lord JESUS CHRIST's sake, who died for our sins, and rose again for our justification. *Amen.*

*Hath God mercifully restored you to health? Surely you cannot doubt the obligations you lie under to be thankful for his mercies. Dreadful INDEED, THAT OUT OF TEN LEPERS WHO WERE CLEANSED, only one should return to give thanks: but take special care that you follow not the example of the nine, (See Luke xvii. 7) for instances of such ingratitude are too common.*

*A Prayer after Recovery.*

**M**OST gracious and merciful God, the fountain of life, I return thee humble and hearty thanks for having spared the life of thy servant; I adore thee as the *Author* of my *Cure*, and praise thee for the success thou hast given to those applications which were the means of effecting it. May I remember the chastisements, the instructions, and the deliverance I have received; and may I be enabled to perform the good resolutions I made in my sickness. As thou hast condescended to hearken to the prayer of so sinful a creature, may I “call upon thee as long as I live.” Being made whole, may I

“ go

“ go away and sin no more, lest a worse thing come unto me.” Having known the bitterness of affliction, may I pity and endeavour to relieve those that labour under it. And may I never forget my obligations to thee, and the kindness of those about me, (especially my Benefactors of this *House*). I humbly recommend *them* and *myself* to thy continued mercy, and everlasting favour, through JESUS CHRIST, my Lord and Saviour. *Amen.*

N. B. These two *Prayers* as well as the verses for the use of the Sick, are taken from Dr. *Stonhouse*’s very valuable treatise, called *Advice to a Patient*, &c. a book excellently calculated for, and much to be recommended to, all Hospitals, and Infirmaries. Tho’ indeed his *Directions to the Uninstructed*, may be of much more general utility. It is sold at *Rivington*’s in St. Paul’s Church-Yard; and is one of the books given away by the Society for promoting *Christian Knowledge*.

*Some Instances of CHRIST’s Life, proposed for Imitation.*

[These are extracted from *Burkitt*’s Exposition of the New Testament, at the close of his Remarks on St. *John*’s Gospel, where all who have this useful book in their possession, may find proper comments on these instances of our Saviour’s Life.]

1. **H**IS early piety. See *Luke* ii. 46, 47.
2. His obedience to his earthly parents. See *Luke* ii. 51.
3. His unwearied diligence in doing good. See *Acts* x. 38.
4. His humility and lowliness of mind. See *Matt.* xi. 29.
5. The

5. The unblameableness and inoffensiveness of his life and actions. See *Mat. xix. 27.*
6. His eminent self-denial. See *Phil. ii. 7, 8.*
7. His contentment in a low and mean condition in this world. See *Luke ix. 58. Phil. iv. 11.*
8. His frequent performance of the duty of private prayer. See *Luke vi. 12. Mark i. 35.*
9. His affectionate performance of the duty of praise and thanksgiving. See *Mat. xi. 25. John xi. 41.*
10. His compassion towards those who were miserable, and in distress. See *Mat. xx. 34.*
11. His spiritual entertaining, and useful discourse. See *Luke xiv. 7. xxiv. 13.*
12. His free, familiar, sociable behaviour. See *Mat. xi. 19. Luke v. 29.*
13. His patience under sufferings and reproaches. See *1 Pet. ii. 21, 22.*
14. His readiness to forgive injuries. See *Luke xxiii. 34.*
15. His laying to heart the sins as well as sufferings of others. See *Mark iii. 5.*
16. His zeal for the public worship of God. See *John ii. 17.*
17. His glorifying his father in all he did. See *John xvii. 4.*
18. His impartiality in reproving sin. See *Matt. xxii. 23.*
19. His

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19. His universal obedience to his father's will, and cheerful submission to his father's pleasure. See *Matt. xxvi. 29.*

20. His laws and practice of universal holiness both in heart and life. See *Luke iv. 34.*

We must remember, "so to imitate *Christ* for " our *Pattern*, as to acknowledge him for our " *high-priest* and *intercessor*," as we are taught in the following excellent prayer from the liturgy, proper to be used at all seasons.

**A** Lmighty God, who has given thy only Son to be unto us both a *Sacrifice* for sin, and also an *Example* of godly life: give us grace that we may always most thankfully receive that his inestimable benefit: and also daily endeavour ourselves to follow the steps of his most holy life: and finally to be made partakers of his resurrection, through the same Jesus Christ, our mediator and advocate. *Amen.*

A P R A Y E R for the Use of the MAGDALEN-  
CHAPEL.

**F**A T H E R of mercies, and God of all comfort, who hast sent thy Son Jesus Christ into the world, to seek and to save that which was lost, we praise thy holy name for the bountiful provision made in this place for the spiritual and temporal wants of miserable offenders: beseeching thee so to dispose our hearts by  
that

the powerful working of thy blessed Spirit, that thro' sincere repentance and a lively faith, we may obtain remission of our sins, and all the precious promises of thy gospel. Awaken those, who have not yet a due sense of their guilt: and perfect a godly sorrow, where it is begun. Renew in us whatsoever hath been decayed by the fraud and malice of the Devil, or by our own carnal will and frailness: preserve us, after escaping the pollutions of the world, from being again intangled therein; and keep us in a state of constant watchfulness and humility. Forgive, as we do from our hearts, those who have injured us: and grant to all, who have seduced others, or been seduced themselves, into wickedness, that they may forsake the evil of their doings, and live. Make this house a blessing, we pray thee, to the souls and bodies of all its inhabitants; and a glorious monument of thy grace, abounding to the chief of sinners. Strengthen the hands, direct the counsels, reward the labours and the liberality, of all who are engaged in the government or support of it: And increase the number of those, who have a zeal for thy glory, and compassion on the ignorant, and on them that are out of the way; that many may be turned from darkness to light, and from the power of Satan unto thee their God, thro' the merits and mediation of Jesus Christ our Lord. *Amen.*

# H Y M N S A N D S A C R E D P O E M S

For the USE of the

## *M A G D A L E N S.*

### H Y M N I.

*For the MORNING.*

**A**WAKE, my soul, and with the sun,  
Thy daily stage of duty run :  
Shake off dull sloth, and early rise,  
To pay thy morning sacrifice.  
Redeem thy mis-spent moments past,  
And live this day, as if 'twere last :  
Thy talents to improve take care ;  
For the great day thyself prepare.  
Let all thy converse be sincere,  
Thy conscience, as the noon-day, clear ;  
For God's all-seeing eye surveys  
Thy secret thoughts, thy works, and ways.  
Wake, and lift up thyself, my heart,  
And with the angels bear thy part ;  
Who all night long unwearied sing  
High glory to th' eternal King.  
I wake, I wake, ye heavenly choir,  
May your devotion me inspire :  
That I, like you, my age may spend ;  
Like you, may on my God attend.  
May I, like you, in God delight ;  
Have all day long my God in sight ;  
Perform, like you, my Maker's will ;  
O ! may I never more do ill.  
Glory to thee, who safe hast kept,  
And hast refresh'd me whilst I slept :  
Grant, Lord, when I from death shall wake,  
I may of endless life partake.

Lord,

Lord, I my vows to thee renew ;  
Scatter my sins as morning dew :  
Guard my first spring of thought and will,  
And with thyself my spirit fill.

Direct, controul, suggest this day,  
All I design, or do, or say ;  
That all my pow'rs, with all their might,  
In thy sole glory may unite.

Praise God, from whom all blessings flow ;  
Praise him, all creatures here below :  
Praise him above, angelic host :  
Praise Father, Son, and Holy Ghost.

## H Y M N II.

*For the Evening.*

**G**LORY to thee, my God, this night,  
For all the blessings of the light.

Keep me, O keep me, King of Kings,  
Under thy own almighty wings.

Forgive me, Lord, for thy dear Son,  
The ills that I this day have done ;  
That with the world, myself, and thee,  
I, e'er I sleep, at peace may be.

Teach me to live, that I may dread  
The grave as little as my bed ;  
Teach me to die, that so I may  
With joy behold the judgment day.

O may my soul on thee repose,  
And with sweet sleep mine eye-lids close ;  
Sleep, that may me more active make  
To serve my God when I awake.

When restless in the night I lie,  
My soul with heavenly thoughts supply :  
Let no ill dreams disturb my rest,  
No powers of darkness me molest !

Let my blest guardian, while I sleep,  
His watchful station near me keep ;  
My heart with love celestial fill,  
And guard from the approach of ill.

Lord, let my soul for ever share  
 The bliss of thy paternal care ;  
 'Tis heav'n on earth, 'tis heav'n above,  
 To see thy face, and sing thy love !  
 Shou'd Death itself my sleep invade,  
 Why shou'd I be of Death afraid ?  
 Protected by thy saving arm,  
 Tho' he may strike, he cannot harm.  
 For death is life, and labour rest,  
 If with thy gracious presence blest :  
 Then welcome sleep, or death to me,  
 I'm still secure, for still with Thee !  
 Praise God, from whom all blessings flow ;  
 Praise him, all creatures here below :  
 Praise him above, angelic host :  
 Praise Father, Son, and holy Ghost.

## H Y M N III.

## P S A L M X I X.

**T**H E spacious firmament on high,  
 With all the blue etherial sky,  
 And spangled heav'ns, a shining frame,  
 Their great original proclaim.  
 Th' unweary'd sun from day to day,  
 Does his Creator's pow'r display,  
 And publishes to ev'ry land  
 The work of an Almighty hand.  
 Soon as the ev'ning shades prevail,  
 The Moon takes up the wond'rous tale,  
 And nightly to the list'ning earth  
 Repeats the story of her birth :  
 Whilst all the stars that round her burn,  
 And all the planets in their turn,  
 Confirm the tidings as they roll,  
 And spread the truth from pole to pole.  
 What though in solemn silence all  
 Move round this dark terrestrial ball ?  
 What though nor real voice nor sound  
 Amid their radiant orbs be found ?

In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing as they shine,  
" The hand that made us is divine."

## H Y M N IV.

## P S A L M XXIII.

**T**HE Lord my pasture shall prepare,  
And feed me with a shepherd's care ;  
His presence shall my wants supply,  
And guard me with a watchful eye :  
My noon-day walks he shall attend,  
And all my midnight hours defend.  
When in the sultry glebe I faint,  
Or on the thirsty mountain pant,  
To fertile vales and dewy meads  
My weary wandering steps he leads,  
Where peaceful rivers, soft and flow,  
Amid the verdant landscape flow.  
Though in the paths of death I tread,  
With gloomy horrors overspread ;  
My stedfast heart shall fear no ill,  
For thou, O Lord, art with me still :  
Thy friendly crook shall give me aid,  
And guide me through the dreadful shade.  
Though in a bare and rugged way,  
Through devious lonely wilds I stray,  
Thy bounty shall my pains beguile,  
The barren wilderness shall smile,  
With sudden greens and herbage crown'd,  
And streams shall murmur all around.

## H Y M N V.

*The CHRISTIAN'S Hope.*

**W**HEN rising from the bed of death,  
O'erwhelm'd with guilt and fear ;  
I see my Maker, face to face ;  
O how shall I appear !

If yet, while pardon may be found,  
 And mercy may be sought,  
 My heart with inward horror shrinks,  
 And trembles at the thought :  
 When thou, O Lord, shalt stand disclos'd  
 In majesty severe,  
 And sit in judgment on my soul,  
 O how shall I appear !  
 But thou hast told the troubled mind,  
 Who does her sins lament ;  
 The timely tribute of her tears  
 Shall endless woe prevent.  
 Then see the sorrow of my heart,  
 E'er yet it be too late ;  
 And hear my Saviour's dying groans  
 To give these sorrows weight.  
 For never shall my soul despair  
 Her pardon to procure,  
 Who knows thy only Son has dy'd,  
 To make her pardon sure.

H Y M N VI.  
*On GRATITUDE.*

**W**HEN all thy mercies, O my God,  
 My rising soul surveys ;  
 Transported with the view, I'm lost  
 In wonder, love, and praise.  
 O how shall words with equal warmth  
 The gratitude declare,  
 That glows within my ravish'd heart !  
 But thou canst read it there.  
 Thy providence my life sustain'd,  
 And all my wants redrest,  
 When in the silent womb I lay,  
 And hung upon the breast.  
 To all my weak complaints and cries  
 Thy mercy lent an ear,  
 Ere yet my feeble thoughts had learnt  
 To form themselves in prayer.

Unnumber'd comforts to my soul

Thy tender care bestow'd,

Before my infant heart conceiv'd

From whom those comforts flow'd.

Through hidden dangers, toils and deaths,

It gently clear'd my way,

And through the pleasing snares of vice,

More to be fear'd than they.

When worn by sickness, oft hast thou

With health renew'd my face ;

And when in ~~fin~~ and sorrow sunk,

Reviv'd my soul with grace.

Ten thousand thousand precious gifts

My daily thanks employ ;

Nor is the least a cheerful heart,

That tastes those gifts with joy.

Through ev'ry period of my life

Thy goodness I'll pursue ;

And after death in distant worlds

The glorious theme renew.

When nature fails, and day and night

Divide thy works no more ;

My ever-grateful heart, O Lord,

Thy mercy shall adore.

Through all eternity to thee

A joyful song I'll raise ;

For oh ! Eternity's too short

To utter all thy praise.

## H Y M N VII.

### *The Excellency of the B I B L E.*

**G**R E A T God, with wonder and with praise

On all thy works I look :

But still thy wisdom, pow'r, and grace,

Shine brighter in thy book.

The stars that in their courses roll,

Have much instruction given ;

But thy good word informs my soul

How I may soar to heaven.

The

The fields provide me food, and shew  
 The goodness of the Lord ;  
 But fruits of life and glory grow  
 In thy most holy word.

Here are my choicest treasures hid,  
 Here my best comfort lies ;  
 Here my desires are satisfy'd  
 And hence my hopes arise.

Lord, make me understand thy law ;  
 Shew what my faults have been ;  
 And from thy gospel let me draw  
 Pardon for all my sin.

Here would I learn how Christ has dy'd  
 To save my soul from hell :  
 Not all the books on earth beside  
 Such heav'ly wonders tell.

Then let me love my Bible more,  
 And take a fresh delight,  
 By day to read these wonders o'er,  
 And meditate by night.

## H Y M N VIII.

*On the SABBATH.*

**L**ORD of the Sabbath, hear our vows  
 On this thy day, in this thy house ;  
 Accept, as grateful sacrifice,  
 The songs which from thy servants rise.

Thine early Sabbaths, **LORD**, we love ;  
 But there's a nobler rest above :  
 To that our lab'ring souls aspire  
 With ardent pangs of strong desire.

No more fatigue, no more distress,  
 Nor sin nor hell shall reach the place :  
 No groans to mingle with the songs,  
 Resounding from immortal tongues.

No rude alarms of raging foes ;  
 No cares to break the long repose ;  
 No midnight shade, no clouded sun,  
 But sacred, high, eternal noon.

O long expected day ! begin ;  
Dawn on these realms of woe and sin :  
Fain would we leave this weary road,  
And sleep in death, to rest with GOD.

## H Y M N IX.

*On the SACRAMENT.*

**M**Y God, and is thy table spread ?  
And does thy cup with love o'erflow ?  
Thither be all thy children led,  
And let them all thy sweetness know.  
Hail sacred feast, which JESUS makes !  
Rich banquet of his flesh and blood !  
Thrice happy he, who here partakes  
That sacred stream, that heav'nly food.  
Why are its dainties all in vain  
Before unwilling hearts display'd ?  
Was not for you the victim slain ?  
Are you forbid the children's bread ?  
**O** let thy table honour'd be,  
And furnish'd well with joyful guests ;  
And may each soul salvation see,  
That here its sacred pledges tastes.  
Let crouds approach with hearts prepar'd ;  
With hearts inflam'd let all attend :  
Nor, when we leave our father's board,  
The pleasure or the profit end.  
Revive thy dying churches, **LORD**,  
And bid our drooping graces live,  
And more that energy afford,  
A Saviour's blood alone can give.

## H Y M N X.

*On the same.*

**A**ND are we now brought near to **GOD**,  
Who once at distance stood ?  
And to effect this glorious change,  
Did Jesus shed his blood !

O for a song of ardent praise  
 To bear our souls above !  
 What should allay our lively hope,  
 Or damp our flaming love.  
 Draw us, O Lord, with quick'ning grace,  
 And bring us yet more near ;  
 Here we may see thy glories shine,  
 And taste thy mercies here.  
 O may that love, which spread thy board,  
 Dispose us for the feast ;  
 May faith behold a smiling God  
 Thro' Jesu's bleeding breast.  
 Fir'd with the view, our souls shall rise  
 In such a scene as this,  
 And view the happy moment near,  
 That shall complete our bliss.

H Y M N XI.  
*On CHRISTMAS DAY.*

**H**IGH let us swell our tuneful notes,  
 And join th' angelic throng ;  
 For angels no such love have known  
 T' awake a cheerful song.  
 Good will to sinful men is shewn,  
 And peace on earth is given ;  
 For lo ! th' incarnate Saviour comes  
 With messages from heaven.  
 Justice and grace, with sweet accord,  
 His rising beams adorn ;  
 Let heav'n and earth in concert join,  
 Now such a child is born.  
 GLORY to GOD in highest strains,  
 In highest worlds be paid ;  
 His glory by our lips proclaim'd,  
 And by our lives display'd.  
 When shall we reach those blissful realms  
 Where CHRIST exalted reigns ;  
 And learn of the celestial choir,  
 Their own immortal strains !

H Y M N

## H Y M N XII.

*On the NEW YEAR.*

**G**OD of my life, thy constant care  
With blessings crowns the op'ning year,  
This guilty life dost thou prolong,  
And wake anew mine annual song.

How many precious souls are fled  
To the vast regions of the dead,  
Since from this day the changing sun  
Thro' his last yearly period run.

We yet survive, but who can say,  
Or thro' the year, or month, or day,  
" I will retain this vital breath ;  
" Thus far at least, in league with death."

That breath is thine, eternal God ;  
'Tis thine to fix my soul's abode :  
It holds its life from thee alone,  
On earth, or in the world unknown.

To thee our spirits we resign ;  
Make them and own them still as thine ;  
So shall they smile secure from fear,  
Tho' death should blast the rising year.

Thy children, eager to be gone,  
Bid time's impetuous tide roll on,  
And land them on that blooming shore,  
Where years and death are known no more.

## H Y M N XIII.

*On the PASSION.*

**F**ROM whence these dire portents around,  
That earth and heav'n amaze ?

Wherefore do earthquakes cleave the ground ?

Why hides the sun his rays ?

Not thus did SINAI's trembling head

With sacred horror nod,

Beneath the dark pavilion spread

Of the descending God !

Thou

Thou earth, thy lowest centre shake ;  
 With JESU sympathize !  
 Thou sun, as hell's deep gloom be black,  
 'Tis thy Creator dies !  
 What tongue the tortures can declare  
 Of this vindictive hour ?  
 Wrath he alone had will to share,  
 As he alone had pow'r !  
 See, streaming from the fatal tree,  
 His all-atonung blood !  
 Is this the infinite ? — 'Tis He !  
 My SAVIOUR and my GOD !  
 For me these pangs his soul assail,  
 For me the death is borne !  
 My sin gave sharpness to the nail ;  
 And pointed ev'ry thorn.  
 Let sin no more my soul enslave ;  
 Break, Lord, the tyrant's chain ;  
 Oh save me, whom thou cam'st to save,  
 Nor bleed nor die in vain !

## H Y M N XIV.

*For EAST E R.*

JESUS Christ is risen to day, Hallelujah  
 Our triumphant holyday ;  
 Who did once upon the cross,  
 Suffer to redeem our loss.

Hymns of praise then let us sing  
 Unto Christ our heavenly king ;  
 Who endur'd the cross, and grave,  
 Sinners to redeem and save.

But the pains which he endur'd,  
 Our salvation hath procur'd ;  
 Now above the sky he's king,  
 Where the angels ever sing — Hallelujah.

H Y M N

*Hymns and Sacred Poems.*

H Y M N XV.  
For WHIT-SUNDAY,

CREATOR Spirit by whose aid  
The world's foundations first were laid:  
Come, visit every pious mind,  
Come, pour thy joys on human kind!

From sin and sorrow set us free,  
And make thy temples worthy thee:  
Illumine our dull darken'd sight,  
Thou source of uncreated light.

Thrice holy fount, thrice holy fire,  
Our hearts with heavenly love inspire:  
Come, and thy sacred unction bring  
To sanctify us while we sing.

Plenteous of Grace descend from high,  
Rich in thy seven-fold energy!  
Thou strength of his almighty hand,  
Whose power, does heaven and earth command.

Proceeding Spirit, our defence,  
Who dost the gift of tongues dispense:  
Refine and purge our earthly parts;  
But oh inflame and fire our hearts!

Our frailties help; our vice controul;  
Submit the senses to the soul;  
Feeble alas! we are and frail;  
Let not the world or flesh prevail!

Chace from our minds th' infernal foe,  
And Peace, the fruit of Love, bestow:  
And lest our feet should step astray,  
Protect and guide us in the way!

Make us eternal Truths receive,  
And practise all that we believe:  
Give us thyself, that we may see  
The Father and the Son by thee!

Immortal honours, endless fame  
Attend th' Almighty Father's name;  
The Saviour Son be glorified,  
Who for lost man's redemption died:

And equal adoration be  
 Creator Spirit paid to thee :—  
 “ Come, visit every pious mind ;  
 “ Come, pour thy joys on human kind !”

## H Y M N XVI.

## For a F A S T - D A Y.

**G**REAT God of Hosts attend our pray'r  
 And make the *British* isles thy care ;  
 To thee we raise our suppliant cries,  
 When angry nations round us rise.  
 Fain would they tread our glory down,  
 And in the dust defile our crown,  
 Deluge our houses, with our blood,  
 And burn the temples of our God.  
 But 'midst the thunder of their rage,  
 We thy protection would engage ;  
 O raise thy saving arm on high,  
 And bring renew'd deliv'rance nigh.  
 May *Britain* as one man be led,  
 To make the Lord her fear and dread ;  
 Our souls no other fear shall know,  
 Though earth were leagu'd with hell below.  
 Give ear, ye countries from afar,  
 Ye proud associate nations hear,  
 While fix'd on him who rules the sky,  
 Our hearts your threaten'd war defy.  
 Ye people, gird yourselves in vain,  
 Your scatter'd force unite again ;  
 Again shall all that force be broke,  
 When God, with us, shall deal the stroke.  
 Now he records our humble tears,  
 With ardent vows for future years,  
 And destines for approaching days  
 Victorious shouts and songs of praise.  
*Emanuel's* land shall safe remain,  
 Blest with its Saviour's gentle reign ;  
 'Till ev'ry hostile rumour cease,  
 In the fair realms of perfect peace.

H Y M N

H Y M N XVII.

On THANKSGIVING.

GLORY be to God our King, *Hallelujah*,  
Thine eternal love we sing :  
Thou hast bar'd thine arm divine,  
Wrought salvation : Made us thine. *Hallelujah, &c.*  
Wand'ring sheep, how far from home  
Sore bewil'd red did we roam !  
Till the gracious shepherd came ;  
Sought and sav'd : O praise his name !  
Death, no more we dread thy sting ;  
Sin subdu'd, we joyful sing :  
Grave, thy terrors we defy ;  
We shall live ; for Christ did die.  
Fir'd with gratitude, we raise  
All our souls to sound thy praise ;  
Touch each heart, each tongue inspire,  
Sing we higher, still and higher.  
Down to deepest hell deprest,  
Jesu rescu'd, rais'd, and blest ;  
Open'd mercy's golden gate,  
Mercy, here who holds her seat.  
Happy mansion—every voice,  
In the blest retreat rejoice ;  
Let each voice united sound,  
“ Be the walls with gladness crown'd.”  
Blessings, Lord, profusely shed  
On each hand, each heart, each head ;  
Who, with generous pity, join  
In the great, the good design.  
Elevate our souls to thee ;  
Thou our guide, and guardian be ;  
Worthy, worthy may we prove,  
Lord of such distinguish'd love !  
Blessing, thankful all our days,  
May we pray, rejoice, and praise ;  
Till the glorious trump shall sound,  
And our raptur'd hearts rebound.— *Hallelujah.*

## H Y M N XVIII.

*Thanks to G O D.*

**A**LL glorious God, what hymns of praise,  
Shall our transported voices raise :  
What flaming love and zeal is due,  
While heav'n stands open to our view ?  
Once we were fall'n, and oh how low !  
Just on the brink of endless woe :  
Doom'd to the heritage in hell ;  
Where sinners in deep darkness dwell.  
But lo, a ray of cheerful light,  
Scatters the horrid shades of night :  
Lo, what triumphant grace is shewn,  
To souls impoverish'd and undone !  
Far, far beyond these mortal shores  
A bright inheritance is ours :  
Where saints in light our coming wait,  
To share their holy blissful state.  
If ready dreft for heav'n we shine,  
Thine are the robes, the crown is thine :  
May endless years their course prolong,  
While, "Thine the praise" is all our song.

## H Y M N XIX.

*Against LEWDNESS.*

**W**HY should you let your wand'ring eyes,  
Entice your souls to shameful sin !  
Scandal and ruin are the prize  
You take such fatal pains to win.  
This brutal vice makes reason blind,  
And blots the name with hateful stains ;  
It wastes the flesh, pollutes the mind,  
And tears the heart with racking pains.  
Let David speak with heavy groans,  
How it estrang'd his soul from God ;  
Made him complain with ceaseless moans,  
And fill'd his house with wars and blood.

Let

Let Solomon and Samson tell  
Their melancholy stories here,  
How bright they shone, how low they fell  
When sin's vile pleasures cost them dear.

In vain you chuse the darkest time,  
Nor let the sun behold the sight;  
In vain you hope to hide your crime  
Behind the curtains of the night:

The wakeful stars and midnight moon  
Watch your foul deeds, and know your shame;  
And God's own eye, like beams of noon,  
Strikes through the shade, and marks your name.

What will ye do when heav'n inquires  
Into those scenes of secret sin?  
And lust, with all its guilty fires,  
Shall make your conscience rage within?

How will you curse your wanton eyes,  
Curse the lewd partners of your shame,  
When death with horrible surprise,  
Shews you the pit of quenchless flame.

Flee, sinners, flee, th' unlawful bed,  
Lest vengeance send you down to dwell  
In the dark regions of the dead,  
To feed the fiercest fire in hell.

## H Y M N XX.

*On the LAST JUDGMENT.*

THE day of wrath, that dreadful day  
Shall the whole world in ashes lay,  
As DAVID and the Sybils say.

What horror will invade the mind,  
When the strict Judge who would be kind,  
Shall have few venial faults to find?

The last loud trumpet's wond'rous sound  
Shall through the rending tombs rebound,  
And wake the nations under ground.

Nature and death shall, with surprise,  
Behold the pale offender rise,  
And view the judge with conscious eyes.

K

Then

Then shall, with universal dread,  
The sacred mystic book be read,  
To try the living and the dead.

The judge ascends his awful throne,  
He makes each secret sin be known,  
And all with shame confess their own.

Oh, then what int'rest shall I make,  
To save my last important stake,  
When the most just have cause to quake !

Thou mighty, formidable King,  
Thou mercy's unexhausted spring,  
Some comfortable pity bring.

Forget not what my ransom cost,  
Nor let my dear-bought soul be lost,  
In storms of guilty terror toss.

Thou who for me did'st feel such pain,  
Whose precious blood the cross did stain,  
Let not those agonies be vain.

Thou whom avenging powers obey,  
Cancel my debt, too great to pay,  
Before the sad accounting day.

Surrounded with amazing fears,  
Whose load my soul with anguish bears,  
I sigh, I weep ; accept my tears.

Thou, who wert mov'd with MARY's grief,  
And by absolving of the thief,  
Hast given me hope ; now give relief.

Reject not my unworthy prayer:  
Preserve me from that dang'rous snare,  
Which death and gaping hell prepare.

Give my exalted soul a place,  
Among thy chosen right-hand race,  
The sons of God, and heirs of grace.

From that insatiable abyss,  
Where flames devour and serpents hiss,  
Promote me to thy seat of bliss.

Prostrate

Prostrate my contrite heart I rend,  
My God, my Father, and my Friend,  
Do not forsake me in my end.

Well may they curse their second breath,  
Who rise to a reviving death :  
Thou, great Creator of mankind,  
Let guilty man compassion find !

## H Y M N XXI.

## PUBLIC THANKSGIVING.

*SALVATION* doth to *God* belong ;  
His pow'r and grace shall be our song ;  
His hand hath dealt a deadly blow,  
And terror strikes the haughty foe.

Praise to the *Lord*, who bows his ear,  
Propitious to his people's pray'r ;  
And, tho' deliverance long delay,  
Answers in his well-chosen day.

O may thy grace our land engage  
Rescu'd from fierce tyrannic rage )  
The tribute of it's love to bring  
To thee, our Saviour and our King !

Our temples, guarded from the flame,  
Shall echo thy triumphant name ;  
And ev'ry peaceful private home  
To thee a temple shall become.

Still be it our supreme delight,  
To walk as in thy honour'd sight :  
Still in thy precepts and thy fear  
To life's last hour to persevere.

## H Y M N XXII.

*The Wish.*

*I*N vain the dusky night retires,  
And sullen shadows fly :  
In vain the morn with purple light  
Adorns the eastern sky.

Then shall, with universal dread,  
The sacred mystic book be read,  
To try the living and the dead.

The judge ascends his awful throne,  
He makes each secret sin be known,  
And all with shame confess their own.

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O may thy grace our land engage  
Rescu'd from fierce tyrannic rage)  
The tribute of it's love to bring  
To thee, our Saviour and our King !

Our temples, guarded from the flame,  
Shall echo thy triumphant name ;  
And ev'ry peaceful private home  
To thee a temple shall become.

Still be it our supreme delight,  
To walk as in thy honour'd sight :  
Still in thy precepts and thy fear  
To life's last hour to persevere.

## H Y M N XXII.

*The Wish.*

*I*N vain the dusky night retires,  
And sullen shadows fly :  
In vain the morn with purple light  
Adorns the eastern sky.

In vain the gaudy rising sun,  
 The wide horizon gilds ;  
 Comes glitt'ring o'er the silver streams,  
 And chears the dewy fields.

In vain, dispensing vernal sweets,  
 The morning breezes play ;  
 In vain, the birds with cheerful songs,  
 Salute the new-born day.

In vain, unles my Saviour's face  
 These gloomy clouds controul,  
 And dissipate the fullen shades  
 That press my drooping soul.

Oh ! visit then thy servant, Lord,  
 With favour from on high,  
 Arise, my bright immortal sun,  
 And all these shades will die.

When, when shall I behold thy face,  
 All radiant and serene,  
 Without those envious dusky clouds  
 That make a veil between ?

When shall that long expected day  
 Of sacred vision be,  
 When my impatient soul shall make  
 A near approach to thee ?

H Y M N XXIII. *For MIDNIGHT.*  
*By Bishop KENN, Author of the Morning and Evening Hymns.*

MY God, now I from sleep awake,  
 The sole posseßion of me take ;  
 From midnight terrors me secure,  
 And guard my heart from thoughts impure.  
 Bleſt angels, while we ſilent lyē,  
 You hallelujahs ſing on high :  
 You joyful hymn the Ever-bleſt ;  
 Before the throne, and never reſt.  
 I with your choir celeſtial join,  
 In off'ring up a hymn divine :  
 With you in heaven I hope to dwell ;  
 And bid the night and world farewel.

My

My soul, when I shake off this dust,  
Lord, in thy arms I will entrust :  
O make me thy peculiar care,  
Some mansion for my soul prepare.  
Give me a place at thy saints feet,  
Or some fall'n angel's vacant seat :  
I'll strive to sing as loud as they,  
Who sit above in brighter day.

O may I always ready stand,  
With my lamp burning in my hand :  
May I in sight of heaven rejoice,  
Whene'er I hear the Bridegroom's voice.

All praise to thee, in light array'd,  
Who light thy dwelling-place hast made :  
A boundless ocean of bright beams,  
From thy all-glorious God-head streams.

The sun, in its meridian height,  
Is very darkness in thy sight :  
My soul O lighten and inflame,  
With thought and love of thy great name.

Bles'd Jesus, thou on heav'n intent,  
Whole nights hast in devotion spent ;  
But I, frail creature, soon am tir'd,  
And all my zeal is soon expir'd.

My soul, how canst thou weary grow  
Of antedating bliss below :  
In sacred hymns and heav'nly love,  
Which will eternal be above.

Shine on me, Lord, new life impart,  
Fresh ardours kindle in my heart :  
One ray of thy all quick'ning light,  
Dispels the sloth and clouds of night.

Lord, lest the tempter me surprise,  
Watch over thine own sacrifice :  
All loose, all idle thoughts cast out,  
And make my very dreams devout.

Praise God, from whom all blessings flow,  
Praise him, all creatures here below :  
Praise him above, ye heav'nly host :  
Praise Father, Son, and Holy Ghost.

*VERSES for the Use of the Sick.*

**M**Y God, with grateful heart, I'll raise  
A daily altar to thy praise ;  
Thy friendly hand my course directs,  
Thy watchful eye my bed protects.

When dangers, woes or death are nigh,  
Past mercies teach me where to fly ;  
The same Almighty arm can aid,  
Now sickness grieves, and pains invade.

To all the various help of art,  
Kindly thy healing Pow'r impart ;  
BETHESDA's bath \* refus'd to save,  
Unless an Angel bless'd the wave.

All Med'cines act by thy decree,  
Receive commission all from THEE :  
And not a plant which spreads the plains,  
But teems with health when heaven ordains.

Clay and Siloam's † pool we find,  
At heav'n's command restor'd the blind ;  
Hence Jordan's ‡ waters once were seen  
To wash a Syrian leper clean.

But grant me nobler favours still,  
Grant me to know and do thy will,  
Purge my foul soul from every stain,  
And save me from eternal pain.

Can such a wretch for pardon sue !  
My crimes, my crimes arise in view,  
Arrest my trembling tongue in prayer,  
And pour the horrors of despair.

But, oh ! regard my contrite sighs,  
My tortur'd breast, my streaming eyes ;  
To me thy boundless love extend,  
My God, my Father, and my Friend.

These lovely names I ne'r could plead,  
Had not thy son vouchsaf'd to bleed ;  
His blood procures for Adam's race  
Admittance to the throne of grace.

\* See *John* v. 4. † *John* ix. 7. ‡ *Kings* v. 10.

When vice hath shot it's poison'd dart,  
And conscious guilt corrodes the heart ;  
His blood is all sufficient found,  
To draw the shaft and heal the wound.

What arrows pierce so deep as sin ?  
What venom gives such pain within ?  
Thou great Physician of the soul,  
Rebuke my pangs, and make me whole.

Oh ! If I trust thy sovereign skill,  
With deep submission to thy will ;  
Sickness and death shall both agree  
To bring me, Lord, at last to THEE.

## C H A R I T Y.

*A Paraphrase on the Thirteenth Chapter of the First Epistle  
to the Corinthians.*

**D**I D sweeter sounds adorn my flowing Tongue,  
Than ever man pronounc'd, or Angel sung :  
Had I all knowledge human and divine,  
That thought can reach, or science can define :  
And had I power to give that knowledge birth  
In all the speeches of the babling earth ;  
Did Shadrach's zeal my glowing breast inspire,  
To weary tortures, and rejoice in fire ;  
Or had I faith like that which Israel saw,  
When Moses gave them miracles and law :  
Yet gracious charity, indulgent guest,  
Where not thy power exerted in my breast,  
Those speeches would send up unheeded prayer,  
That scorn of life wou'd be but wild despair :  
A cymbal's sound were better than my voice :  
My faith were form : my eloquence were noise.

Charity, decent, modest, easy, kind,  
Softens the high, and rears the abject mind :  
Knows with just reins, and gentle hand to guide,  
Betwixt vile shame, and arbitrary pride :  
Not soon provok'd, she easily forgives,  
And much she suffers, as she much believes :  
Soft peace she brings, wherever she arrives,  
She builds our quiet, as she forms our lives :

Lays the rough paths of peevish nature ev'n,  
And opens in each heart a little heav'n.

Each other gift which God on man bestows,  
Its proper bound, and due reflection knows :  
To one fixt purpose dedicates its pow'r,  
And finishing its act, exists no more.  
Thus in obedience to what heaven decrees,  
Knowledge shall fail and prophecy shall cease ;  
But lasting Charity's more ample sway,  
Not bound by time, nor subject to decay :  
In happy triumph shall for ever live,  
And endless good diffuse and endless praise receive.

*The UNKNOWN WORLD.*

**H**ARK my gay friend, that solemn toll  
Speaks the departure of a soul :  
'Tis gone,---that's all---we know not where,  
Or how th' unbody'd soul does fare.

In that mysterious world none knows,  
But God alone, to whom it goes ;  
To whom departed souls return,  
To take their doom, to smile or mourn.

Oh ! by what glimm'ring light we view  
That unknown world we're hast'ning to !  
God has lock'd up the mystic page,  
And curtain'd darkness round the stage !

Wise heav'n, to render search perplext,  
Has drawn 'twixt this world and the next  
A dark impenetrable screen,  
All behind which is yet unseen !

We talk of heav'n, we talk of hell ;  
But what they mean, no tongue can tell !  
Heav'n is the realm where angels are,  
And hell the chaos of despair.

But what these awful words imply,  
None of us know, before we die !  
Whether we will or no, we must  
Take the succeeding world on trust.

This hour perhaps our friend is well ?  
The next, we hear, his passing-bell !

He dies! — and then for aught we see  
Ceases at once to breathe and be.

Thus launch'd from life's ambiguous shore,  
Ingulph'd in death, appears no more,  
Then, undirected, to repair  
To distant worlds we know not where.

Swift flies the soul; perhaps 'tis gone  
A thousand leagues beyond the sun;  
Or twice ten thousand more thrice told,  
Ere the forsaken clay is cold!

And yet who knows, if friends we lov'd,  
Though dead, may be so far remov'd?  
Only this vail of flesh between,  
Perhaps they watch us, though unseen.

Whilst we, their loss lamenting, say,  
"They're out of hearing, far away;"  
Guardians to us, perhaps they're near,  
Conceal'd in vehicles of air.

And yet no notices they give,  
Nor tell us where, or how they live;  
Though conscious, whilst with us below,  
How much themselves desir'd to know.

As if bound up by solemn fate,  
To keep this secret of their state,  
To tell their joys or pains to none,  
That man may live by faith alone.

Well, let my sov'reign if he please,  
Lock up his marvellous decrees;  
Why should I wish him to reveal  
What he thinks proper to conceal;

It is enough that I believe,  
Heav'n's brighter far than we conceive:  
And they who make it all their care  
To serve God here, shall see him there!

But oh! what worlds shall I survey,  
The moment that I leave this clay?  
How sudden the surprise, how new!  
Let it, my God, be happy too!

## Verses by a Magdalen.

**C**OME, sister Magdalens, your voices raise :  
 And join with me, to sound our patrons praise.  
 This is a theme, each grateful heart must love :  
 For, all who hear, their actions, must approve,  
 So noble generous, and so tender too :  
 That none can speak the praise which is their due.  
 For when our wretched sorrows they beheld :  
 Their souls humane were with compassion fill'd,  
 Their breasts soon glow'd with those immortal fires ;  
 Which godlike charity alone inspires.  
 And straight they brought us from the paths we trod ;  
 From vice from woe, to happiness and God.  
 Oh may we study to deserve their care,  
 And bless that goodness we so freely share.  
 May every heart with gratitude o'erflow :  
 For next to heav'n, to them our thanks we owe.  
 May them and theirs the source of bounty bless :  
 And crown their good endeavours with success.  
 May every penitent in this blest place,  
 Adore their Saviour and improve in grace.  
 And tho' the way to paradise be strait ;  
 In the sure path may he conduct our feet.  
 That so, when the dread trump of God shall sound,  
 We may with glory and with joy be crown'd ;  
 While to the Lord eternal thanks are giv'n,  
 From death who rescu'd us, and rais'd to heav'n.

THE

THE  
**RULES and REGULATIONS**  
 OF THE  
**MAGDALEN HOUSE.**

*Of the GOVERNMENT.*

A PRESIDENT.

FOUR VICE-PRESIDENTS.

A TREASURER.

A GENERAL COURT.

A GENERAL COMMITTEE OF TWENTY-ONE  
 GOVERNORS.

1. **T**HE President, four Vice-Presidents, Treasurer, and Committee of twenty-one, are annually chosen, and five of the committee go out yearly.
2. All the officers are chosen annually.

*Of the TREASURER.*

1. He receives all benefactions, keeps an account of all receipts and payments, and accounts at the four quarterly general courts, or oftener, if required.
2. The surplus money remaining in his hands, at any of the said courts, more than sufficient to defray the current expences, he is to lay out in such government securities as the majority

## Verses by a Magdalen.

COME, sister Magdalens, your voices raise :  
 And join with me, to found our patrons praise. FORMED AND P  
 This is a theme, each grateful heart must love :  
 For, all who hear, their actions, must approve, FORMED AND P  
 So noble generous, and so tender too :  
 That none can speak the praise which is their due. FORMED AND P  
 For when our wretched sorrows they beheld :  
 Their souls humane were with compassion fill'd, FORMED AND P  
 Their breasts soon glow'd with those immortal fires ;  
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 May every heart with gratitude o'erflow :  
 For next to heav'n, to them our thanks we owe. FORMED AND P  
 May them and theirs the source of bounty blest :  
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 May every penitent in this blest place,  
 Adore their Saviour and improve in grace. FORMED AND P  
 And tho' the way to paradise be strait ;  
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 That so, when the dread trump of God shall sound,  
 We may with glory and with joy be crown'd ;  
 While to the Lord eternal thanks are giv'n,  
 From death who rescu'd us, and rais'd to heav'n.

THE

T H E

# RULES and REGULATIONS,

O F T H E

## MAGDALEN HOUSE.

*Of the GOVERNMENT.*

A P R E S I D E N T.

F O U R V I C E - P R E S I D E N T S.

A T R E A S U R E R.

A G E N E R A L C O U R T.

A G E N E R A L C O M M I T T E E O F T W E N T Y - O N E  
G O V E R N O R S.

1. **T**HE President, four Vice-Presidents, Treasurer, and Committee of twenty-one, are annually chosen, and five of the committee go out yearly.
2. All the officers are chosen annually.

*Of the TREASURER.*

1. He receives all benefactions, keeps an account of all receipts and payments, and accounts at the four quarterly general courts, or oftener, if required.
2. The surplus money remaining in his hands, at any of the said courts, more than sufficient to defray the current expences, he is to lay out in such government securities as the majority

jority of the governors, then present, shall think fit.

3. He is to pay no bills, unless they be first signed by three of the committee.

### *Of the GENERAL COURTS.*

1. The general courts consist of at least ten governors. The president, or vice-president, the treasurer, or chairman presiding, is to explain the business of the assembly; to put questions, and, if required, to put such questions to the vote, by ballot; and, in case of an equality, such person presiding shall have a casting vote.
2. The general courts are held quarterly, *viz.* on the last *Wednesday* in *June*, the last *Wednesday* in *September*, the first *Wednesday* in *January*, and the first *Wednesday* in *March* every year.
3. The *secretary* is to give notice in writing to the *president*, *vice-presidents*, *treasurer*, and *governors*, when the *quarterly* and *annual general courts* are held, and the same is also advertised in the *Ledger* and *Gazetteer*, on the *Saturday* and *Tuesday* preceding.
4. The *annual general court* is held the first *Wednesday* in *March*, at which time the officers are chosen.

5. At

5. At every *general court*, is laid before the governors, the general state of the house, respecting the year's *receipts* and *disbursements*, *cash in hand*, &c. the *number of women* admitted into the said house since the last general meeting; the number of those provided for in the course of the last quarter, and in what manner, and the time they continued in the house. An abstract of the accompt is also published after every quarterly court, in such manner as the governors deem most satisfactory to the public.
6. Prayers are read by the chaplain before the general court begins on business.

*Of the GENERAL COMMITTEE.*

1. Consists of *twenty-one*, *five* of whom constitute a *quorum*, and the president, vice-presidents, and treasurer, are always of this general committee, one of whom is chairman; but if none of them are present, then the said committee may chuse their chairman.
2. They meet once a week, or oftener, if necessary.
3. No member of this committee shall be interested in a pecuniary way, directly or indirectly, in any business, matter, or thing, in the department of the said committee.

4. When

4. When there is any particular business, the same is to be expressed in the summons, and first entered upon and determined before any other business is proposed.
5. The committee have power to admit such petitioners as they shall approve, and dismiss any who are already admitted ; contract for, and inspect the cloathing, furniture, and provisions, in order that they be all good of their kind.
6. They give orders concerning the manner in which the persons admitted shall be employed most properly, for the advantage of the charity.
7. They examine into the conduct of all the officers and servants, and give them such orders as occasion may require ; they have power to suspend any of them upon misbehaviour ; to discharge any of the menial servants, and to appoint others in their room.
8. The *rough minutes* of the committee are read and signed by the chairman before he leaves the chair. The *fair minutes* are also read at the next meeting.
9. A *sub-committee* of three shall be appointed, who, if necessary, are jointly to visit the wards, in order to make their report.
10. The Gentlemen of the committee attend by turns every *Sunday*, and preside in the Chapel.

11. Every gentleman of the committee is entitled to one ticket, to admit four persons to the chapel on Sunday evenings, and the rest are to be disposed of as the treasurer thinks fit. The gentleman presiding on the *Sunday* to have a ticket or tickets for eight persons.
12. They have power to make such honorary governors as they think fit.

#### *Of GOVERNORS in general.*

1. A subscription of *twenty guineas* is a qualification for a governor for life.
2. An annual subscription of *five guineas* is a qualification of a governor for that year; which subscription, when it shall amount to *twenty-five guineas*, is a qualification for a governor for life. Every such subscriber is entitled to one vote only.
3. If any *annual subscriber* shall be more than two years in arrear, his power, as a governor, ceases till such arrears are paid.
4. No gentleman is admitted to vote by proxy, but every lady, subscribing as above, is entitled to vote personally, or by proxy, provided that proxy be brought by a governor.
5. No governor shall be possessed of more than *one proxy*.
6. Any *five governors* have power to require a general meeting, provided they address themselves

selves to the *president*, one of the *vice-presidents*, or *treasurer*, by letter, setting forth the business for which such meeting is required, and signed by them respectively.

7. All elections are made by holding up of hands, unless a ballot be required, and if there be an equality of votes, the chairman has the casting vote.

*Of the Duties of the respective Officers to be employed in this Charity.*

**I. Of the CHAPLAIN.**

1. He attends all committees, and makes report of what he thinks necessary for the good conduct and benefit of the undertaking.
2. He reads prayers morning and evening, at a regular time appointed, and prays and preaches twice every *Sunday*, at such fixed hours as are judged most convenient; he administers the sacrament on the great festivals, and once every month.
3. He attends the sick and illiterate, and takes care to instruct them according to the principles and duties of the protestant religion.

**II. Of**

**II. Of the PHYSICIANS.**

1. To enlarge on their business is needless ; application and skill are ever required, and a more humane and prudent conduct than perhaps is necessary in any other establishment.
2. One of them attends the committee, and makes weekly reports.

**III. Of the SURGEONS.**

The same rules are observed by them, as by the physicians.

**IV. Of the APOTHECARIES.**

The same is also observed by them. The *physicians, surgeons, and apothecaries*, attend in their own persons, and no *pupil, apprentice, or servant*, is at any time admitted into the wards.

**V. Of the MATRON.**

1. She resides constantly in the house, and directs the *Oeconomy* thereof.
2. She is fully instructed in the *rules and orders* of the house ; observes them strictly, and makes report to the committee of whatever she thinks will be most for the benefit of the charity.

L

3. She

3. She receives instructions from the committee, in what manner to govern and regulate the *domestic affairs*.
4. She sees that all the women are neat and decent in their cloaths and persons, are properly employed, and discharge their duty; and that they constantly attend divine service. She receives from the *steward* the materials for their work, and delivers the work back to him, and sees that he makes a regular entry and account thereof.
5. She takes care of all the household linen, and what belongs to the cloathing, so that the *steward* may keep an account thereof.
6. She requires, of the steward, such provisions as are necessary for the house, and suffers none to be carried away nor any waste to be made.
7. She takes care that the rules of the house be strictly observed, with regard to the time of rest, diet, hours of devotion, and every thing that concerns the good order of the house.
8. She keeps the keys of the outward doors, which are delivered into her hands, after the doors are locked, at *seven* in the winter, and *nine* in the summer.

## VI. Of the ASSISTANT MATRON.

She constantly attends with the women, reports to the matron their behaviour, and follows her directions.

## VII. Of the SECRETARY.

1. He keeps the general accounts, in the *books*, and in the *method*, which is directed, and carries on the correspondency.
2. He is present at all the meetings, takes minutes, and does whatever is required from the nature of his office.

## VIII. Of the STEWARD.

1. He resides constantly in the house, and follows no other business or employment but what relates to this charity.
2. He receives the respective provisions and materials for the employment of the women, ordered by the committee; he inspects the *weights*, *measures*, and *quality* thereof, and makes regular entries of them.
3. He keeps an exact account of all work done by every respective woman, when the matron delivers it to him.
4. He keeps a fair and exact *inventory of the furniture*, as ranged in the *different wards and apart-*

partments, with the cost of each article, and all other domestic concerns, and accounts with the treasurer, when required.

5. He gives security, if required, in the sum of TWO HUNDRED POUNDS.

#### *IX. Of the PORTER and ASSISTANT MESSENGER.*

1. He attends the gates, receives messages and letters, and does all other matters relating to his office.
2. He is not to receive any letter, message, or other thing into the house, or send out any thing without the knowledge and inspection of the matron.
3. He resides in the house, and strictly observes the instructions which are given him in regard to visitors, letters, &c.
4. He gives security, at the discretion of the committee.

#### *X. Of the MESSENGER.*

1. He is employed in errands and out-door business, and dwells in the house, and gives security, if required.
2. He is not to bring any letter, verbal message, or other thing into the house; or carry out any

any message or other thing, without the knowledge and inspection of the matron.

N. B. *Neither the steward, porter, or messenger, have any communication with the wards.*

*Every officer and servant of the house, is under the strictest injunction not to receive any money, fee, gratuity, or reward, directly or indirectly, except their wages.*

## XI. Of ADMISSION.

1. The method of admission is by petition to the committee, setting forth the petitioner's name, place of abode, and parish settlement, (if any.)

N. B. *A printed form of a petition, with proper blanks, may be had (gratis) by application at the house.*

2. Every petitioner is examined, as to her health, by a proper matron attending for that purpose, and, if necessary, by the physician and surgeon.

3. When the petitioner is approved, her petition is written upon, by the chairman, *found proper.*

4. Every person upon admission subscribes to the rules of the house, and enters into an agreement to the following purport, *viz.* to pay the sum of *ten pounds per annum* for her

*board, lodging, and necessaries*; which agreement is to be void, provided such persons continue in the house three years; or a less time at the option of the committee.

5. No person admitted is allowed to go out of the house, without special leave, in writing, signed by the treasurer or chairman, and two of the committee.

## XII. Of the WARDs.

1. One or more wards are to be allotted for persons newly admitted, where they may remain, if necessary, for some time, for a trial of their behaviour, before they are classed in the other wards.
2. There may be a superiority or preference of wards, according to the education or behaviour of the person admitted, and the lower wards to consist of inferior persons, and of those who may be degraded for misbehaviour.
3. They are *classed* in each ward, and one is appointed to *preside*, and be accountable for the conduct and behaviour of the rest.
4. They do the necessary offices of their *respective wards*, excepting the person appointed to preside by rotation, or as may be otherwise appointed by the committee.
5. They perform the necessary *offices of the house*, as directed by the matron, and an allowance is

is made to such as perform these offices, out of the general produce of the work done in the house, according to the proportion of the value of their duty and labour.

6. Each person lies in a separate bed, and has a chest for her cloaths and linen, under a lock, the key of which is kept by herself.
7. Where the rooms admit of it, a small closet, or apartment is provided for the retirement of the most serious and best behaved, in the intervals of their employment, and these are also considered as the reward of good conduct.
8. A sick ward is also provided.

### XIII. *Of the NAMES.*

1. Their *true names* are registered, but if they are desirous of concealing themselves, they have liberty to assume a *feigned name*.
2. Reproaches for past irregularities are forbidden under the severest injunctions; neither is any enquiry into the *names* or *families* permitted, but all possible discouragement given to every kind of discovery, that the parties themselves do not chuse to make.

### XIV. *Of their DRESS.*

1. If, upon their admission, their apparel is *clean*, it is *ticketed*, and laid by, in order to be

- returned to them whenever they leave the house.
2. They wear an uniform of light grey, and in their whole dress are plain and neat.

### XV. *Of their DIET.*

1. A diet for breakfast, dinner, and supper, is appointed at the discretion of the committee, and the same written in a fair hand writing, and hung up in the committee-room, which diet may be settled at the first meeting in every month.
2. Each ward dines at a separate table.
3. The matron may dine at the head of the table of the superior ward.
4. The superior of each ward dines at the upper end of each table, and says grace

### XVI. *Of their EMPLOYMENT.*

1. Each person is employed in such work or business as is suitable to her abilities, and may have such part of the benefit arising from her labour and ingenuity, as the committee shall judge her deserving of; which sum may be increased by the bounty of the house, as favourable opportunities happen for establishing them in the world.
2. One in each ward presides, and is answerable to the matron, for the industry and good behaviour

haviour of the rest ; and such as are capable of instructing others, shall be properly rewarded.

3. No part of their labour is *sold in the house*, but at some other place appointed by the committee.
4. The articles intended for the employment of these women, are, to make their own cloaths, both linen and woollen ; spinning the thread and making the cloth.—To knit their stockings from the raw materials.—To make bone lace.—Black lace.—Artificial flowers.—Childrens toys.—Spinning fine thread ; also woollen yarn.—Winding silk.—Embroidery.—All branches of millenary.—Making women and children's shoes, mantuas, stays, coats.—Cauls for wigs, weaving hair for perukes.—Knitting hose and stockings.—Making leatherne and silken gloves.—Making garters.—Drawing patterns.—Making soldiers cloaths and seamen's slops.—Making *carpets* after the *Turkey* manner, which may be easily suited to their strength and abilities.—Or whatever employment their several abilities and genius lead to \*.

\* The chief objects in which they have been hitherto employed, are spinning of wool and flax, winding silk, making fine, and also slop shirts ; making gloves, and embroidering the backs of them, and making all the household linen, and all their own cloaths.

5. Quick sale shall be made of the product of their labour and ingenuity, that they may know how their property accumulates, as an additional spur to industry.
6. In their work, as in every other circumstance, the utmost delicacy and humanity are observed, that this establishment may not be thought a house of correction, or even of hard labour, but a safe retreat from their distressful circumstances.

### XVII. Of times of REST and DIET.

1. From *Lady-day* to *Michaelmas* they rise at *six*, and go to bed at *ten*; and from *Michaelmas* to *Lady-day* rise at *seven*, and are in bed at *nine*; and after that time no fire or candle are allowed, except in the sick ward.
2. They breakfast at *nine o'clock*, and are allowed half an hour; and dine at *one o'clock*, and are allowed an hour; and leave off work at *six* in the winter, and *seven* in the summer.

N. B. Besides Sundays, there are certain days of relaxation: amongst these Good-Friday and Ash-Wednesday are devoted to piety and reading.

### XVIII. Of CAUTIONS relating to VISITORS.

1. The physicians, surgeons, and apothecaries, when they visit the wards, are attended by the matron or assistant matron.

2. No

2. No governor, or any other person, is permitted to visit the wards, or see any of the women, without leave in writing, first obtained from the *treasurer* or chairman, and two of the committee, except in cases provided for; and in all cases the matron is to attend them.

### XIX. *Of DISMISSION for FAULTS.*

1. Abusive or reproachful language, insolence or disobedience to the officers, indecent or profane expressions, and such kind of turbulent conduct, subjects them to confinement in a room for six hours for the first offence. For the second offence they are admonished publicly by the chaplain and the matron; and the rest of their own ward are also appealed to, for their disapprobation of such conduct. The third offence subjects them to be confined for twelve hours, and to have but one spare meal during the whole day; and, if found incorrigible, then to forfeit a certain proportion, or the whole of what they may have acquired by their labour, at the discretion of the committee: it also subjects them to the consequences of their agreement; and dismission from the house, never to be re-admitted.
2. After the continuance of any woman in the house for *three years*, or upon the modest and

vir-

virtuous demeanor, and industrious conduct of such women, upon the application of her parents or friends, or any housekeeper of sufficient credit, if such friends declare they forgive past offences, and will provide for her; or, if such house-keeper will receive such woman as a servant; in either of these cases the committee will discharge such woman, with her consent.

3. Upon the discharge of such woman, her cloaths, or, if sold, the produce of them shall be returned to her, together with whatever may be due upon her account, and a certificate shall be given her, under the hand of the president, one of the vice-presidents, or treasurer, and two or more of the committee, of her good conduct and behaviour during the time of her continuance in the house.
4. Every woman who shall be placed out in a service from this house, and shall continue one whole year in such service, to the approbation of her master or mistress, upon its being made appear to the satisfaction of the committee, the committee may give such woman a gratuity, not exceeding *two guineas*, as a reward for her good behaviour.
5. The committee will, upon the good behaviour of any of the women, interest themselves to obtain a reconciliation with their parents and friends, in order to their return into the world;

world ; and, upon such occasions, their contracts will be cancelled.

6. Besides the vouchers above mentioned, and the advantages arising from their labour, a *bounty* may be given, at the discretion of the committee, to such as are properly discharged. This bounty will be presented, not only to those who *marry*, in a manner satisfactory to the committee, but also to such as shall set up *trades*, in whatever way they shall have gained a proficiency ; so that nothing shall be omitted which can promote the great ends of preserving life, of rendering that life useful, and of *recovering* those who are now lost to the community.

*These Rules and Orders will be improved from time to time, as experience may render necessary.*

## P R E S I D E N T.

Right Hon. FRANCIS SEYMOUR CONWAY, Earl of  
HERTFORD.

## V I C E - P R E S I D E N T S.

Rt Hon. ROBERT Lord ROMNEY, LL. D. F.R.S.  
Sir GEORGE SAVILE, Bart.  
Sir ALEXANDER GRANT, Bart.  
Sir SAMUEL FLUDYER, Bart. and Alderman.

## T R E A S U R E R.

ROBERT DINGLEY, Esq;

## C O M M I T T E E

For the year ensuing, chosen at the general meeting,

*March 4th, 1761.*

ISAAC Akerman, Esq;	Freeman Flower, Esq;
John Barker, Esq;	Stephen Peter Godin, Esq;
Jonathan Barnard, Esq,	Jonas Hanway, Esq;
Mr. John Barnes.	Thomas Nash, Esq;
Edmund Boehm, Esq;	George Peters, Esq;
James Crockatt, Esq;	Thomas Preston, Esq;
Charles Dingley, Esq;	Henry Shiffner, Esq;
Edward Dixon, Esq;	Andrew Thompson, Esq;
John Dorrien, Esq;	George Wombwell, Esq;
Thomas Farrer, Esq;	Mr. Charles Wray.
Edward Forster, Esq.	

*Officers and Servants chosen for the year.*

Physicians	Dr. Grieve, Dr. Dawson.
Surgeons	Mr. Edmund Pitts, Mr. John James.
Apothecaries	{ Mr. John Pearce, Mr. Henry Haskey, Mr. Edward Curteis,
Chaplain,	Reverend Mr Reeves.
Secretary	Mr. Abraham Winterbottom.
Matron	Mrs. Elizabeth Butler.
Assistant Matron	Mrs. Elizabeth Fea.
Steward	Mr. John Lander.
Porters and Messengers	{ Edmund Carrington William Feltwell.

A

L I S T

O F T H E

GOVERNORS and CONTRIBUTORS

To this C H A R I T Y.

Those marked \* are annual governors.

Those marked with \*\* are governors for life.

Those marked † are of the committee.

	£.	s.	d.
** His ROYAL HIGHNESS the Duke of York	50	0	0
A			
* Aylesford, the Rt hon. Earl of, by Mr. Wray <i>per ann.</i>	5	5	0
Aylesford, the Rt Hon. Countess of, <i>per annum</i>	3	3	0
Anson, Lady, <i>per annum</i> , dead	3	3	0
* Adams, the Hon. Sir Richard, Baron of the Exchequer, by Mr. Wray	10	10	0
** Asgill, Sir Charles, Knt.	21	0	0
** Astley, Mr. Richard	21	0	0
** Antigallicans, laudable order of, by Mr. R. Phipps	21	0	0
**+ Akerman, Isaac Esq;	5	5	0
Ditto, second Subscription	25	0	0
* Allen, Ralph Esq; <i>per annum</i>	10	10	0
* Allen, Mr. —	5	5	0
Affleck, Rev. Mr. James, <i>per annum</i>	2	2	0
Andrews, Mrs. <i>per annum</i>	3	3	0
Ardesoif, Mrs. by Isaac Akerman, Esq; <i>per ann.</i>	3	3	0
* Adamson, Mrs. <i>per annum</i>	10	10	0

B

** Bedford, his Grace the Duke of Bolton, her Grace the Duchess of, dead	100	0	0
	10	10	0

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** Bath, the Rt Hon. the Earl of	52	10	0
Ditto, <i>second Subscription</i>	20	0	0
* Beauchamp, Rt Hon. Lord Viscount, <i>per ann.</i>	5	5	0
** Blackett, Sir Walter, Bart.	52	10	0
* Bateman, Lady Anne, by Mr. Wray	10	10	0
* Bradshaw, Lady	5	5	0
Brudenell, the Hon. Miss	1	1	0
** Barnard, Sir John, Knt.	50	0	0
** Barnard, William Henry, Esq;	21	0	0
** Barnard, Jonathan, Esq;	21	0	0
**† Boehm, Edmund, Esq;	50	0	0
**† Barker, John, Esq;	50	0	0
** Bagnall, John, Esq;	21	0	1
** Boyde, Augustus, Esq;	50	0	0
** Barnes, Van Mildert, and Sedgwick, <i>Messrs.</i>	21	0	0
**† Barnes, Mr. John, <i>second Subscription</i>	21	0	0
** Braffey, Nathaniel, Esq; and <i>Messrs.</i>	50	0	0
** George Lee, Esq;	50	0	0
** Browne, John, Esq;	50	0	0
** Baldy, Mr. Robert	26	5	0
** Bateman, Matthew, Esq;	21	0	0
** Beacher, Richard, Esq; by Mr. Nettleton	21	0	0
** Butcher, Robert, Esq;	21	0	0
Ditto, <i>per annum</i>	5	5	0
** Bosanquet, Samuel, Esq;	25	0	0
* Bosanquet, Jacob, Esq; <i>per annum</i>	5	5	0
* Bridges, Mr. of Avington, Hants, by Mr. <i>Messrs.</i>	10	0	0
Hurlock at Newington			
Broadribb, John, Esq; of Worcester, dead	5	5	0
* Berkeley, Norborne, Esq;	5	5	0
* Brander, Gustavus, Esq; <i>per annum</i>	5	5	0
* Butcher, Mr. Robert, <i>per ann.</i>	5	5	0
* Rennet, Captain Thomas	10	10	0
* Brooksbank, Stamp, Esq;	5	5	0
* Blagrave, Paul, Esq;	5	5	0
* Barnshaw, Mr, John, <i>per annum</i>	5	5	0
* Bayley, Mr. Daniel, of Manchester	5	5	0
* Bunbury, the Rev. Sir William, Bart. <i>per ann.</i>	5	5	0
* Blaauw, Mr. Gerrits	5	5	0
* Messrs Beale and Wells	5	5	0
* Bayley,			

*List of the Governors and Contributors.* 143

	<i>£.</i>	<i>s.</i>	<i>d.</i>
* Bayley, Richard, of <i>Manchester</i> , Esq;	10	0	0
Barwick, Mr. Edward, <i>per annum</i>	2	2	0
Barwick, Mr. Thomas	1	1	0
Boog, Mr. Waley	2	12	6
Bond, George, Esq; <i>per annum</i>	2	2	0
Birch, Rev. Mr.	1	1	0
Beach, Thomas, Esq; <i>per annum</i>	2	2	0
Barker, Thomas, Esq; by Mr. Whiston	2	2	0
Blache, Mr. J. . being a Subscription for a poor Man, who died before it was re- ceived	4	4	0
Ditto, by Mr. Winterbottom	1	1	0
Buck, Richard, Esq; by Mr. Wray,	2	2	0
* Backman, Mrs. Margaret, <i>per annum</i>	5	5	0
* Berriman, Mrs. Mary	10	10	0
Ditto, <i>per annum</i>	2	2	0
* Bradley, Mrs. <i>per annum</i>	5	5	0
Bowes, Mrs. of Streatham castle, <i>per annum</i>	3	3	0
Bertrand, Mrs. Mary, <i>per annum</i>	2	2	0
Ditto for Mrs. A. P.	2	2	0

C

* Canterbury, his Grace the Archbishop of <i>per annum</i>	5	5	0
* Cork, Rt. Rev. the Bishop of, <i>per ann.</i>	5	5	0
** Chesterfield, Rt Hon. the Earl of, <i>per annum</i>	21	0	0
* Coke, Rt hon. Lady Mary, <i>per annum</i>	5	5	0
Campbell, the hon. Mrs. Hume	1	1	0
* Cotton, Lady, <i>per annum</i> ,	5	5	2
* Coke, Rt hon. Lady Jane, by Mr. Wray	5	5	0
* Cockburn, Sir James, Bart. <i>per annum</i>	5	5	0
** Curzon, Sir Nathaniel, Bart.	50	0	0
* Curzon, Rt hon. Lady Caroline	10	10	0
* Curzon, Dame Mary, <i>per annum</i>	5	5	0
** Curzon, Asheton, Esq;	21	0	0
** Crockatt, James, Esq;	50	0	0
** Croft, Stephen, Esq;	21	0	0
** Cholmley, Nathaniel, Esq;	50	0	0
** Coape, John, Esq;	21	0	0
** Coningham, James, Esq;	50	0	0
	** Corn-		

	£	s.	d.
** Cornwall, John, Esq;	21	0	0
** Carey, Robert, Esq;	21	0	0
** Costa, Benjamin Mendez da, Esq;	21	0	0
** Clarke, Samuel, Esq;	21	0	0
** Child, Charles, Esq;	30	0	0
** Castleton, Nathaniel, Esq;	21	0	0
** Champion, Mr. Benjamin	21	0	0
** Cowley, Mr. Richard	21	0	0
** Curteis, Mr. Edward, Apothecary			
* Crayle, Crayle, Esq;	5	5	0
* Clarke, Mr. William, <i>per annum</i>	5	5	0
* Charlesworth, Mr. James, in cloathing, value	10	12	0
* Charlesworth and Knight,	5	5	0
* Crosier, Thomas, Esq;	5	5	0
* Clarke, Mr.	5	5	0
* Chamier, Robert, Esq; by Sir Alexander	5	5	0
Grant, Bart. <i>per annum</i>	5	5	0
* Charles and Knight, Meffrs.	5	5	0
* Combe, Richard, Esq; <i>per annum</i>	5	5	0
Conft, Mr. Francis, <i>per annum</i>	1	1	0
Crips, Mr.	2	2	0
Champs, Mr. Laurence	2	2	0
Cox, G. H.	2	2	0
Ditto, for his Friend	2	2	0
Crisp, Mr.	2	2	0
Ditto, for his Friend,	2	2	0
Crane, Mrs. Rebecca	1	1	0

## D

** Dartmouth, Rt hon. the Earl of, by Mr Wray,	21	0	0
** Donegal, Rt hon. the Earl of	5	5	0
Ditto, <i>second Benefaction</i>	21	0	0
* Digby, Right hon. Lord, by Mr. Wray,	5	5	0
** † Dingley, Robert, Esq; <i>Treasurer</i>	50	0	0
** Dingley, Mrs.	21	0	0
** † Dingley, Charles, Esq;	50	0	0
** † Dorrien, John, Esq;	50	0	0
** Dupré, John, Esq;	50	0	0
** † Dixon, Edward, Esq;	50	0	0
** Duhorty, Richard, Esq;	21	0	0

\*\* Dalton

*List of the Governors and Contributors.* 145

	£.	s.	d.
** Dalton, Richard, Esq;	21	0	0
** Delahaize, Philip, Esq;	50	0	0
** Dodd, Rev. Mr. William	10	10	0
** Dawson, Thomas, M.D. (Physician) <i>per an.</i>	5	5	0
* Dean, Mr. Michael	10	10	0
* Delmè, Peter, Esq; <i>per annum</i> ,	5	5	0
* Davis, Mr. Rich. of <i>Hammersmith</i> , <i>per ann.</i>	5	5	0
** Darker, John, Esq;	26	5	0
Digby, the hon. Wriothesfly, Esq;	3	3	0
* Delmè, John, Esq; <i>per annum</i>	5	5	0
* Dun, James, Esq; of the City of <i>Dublin</i> , } by Mr. Boehm } <td>10</td> <td>10</td> <td>0</td>	10	10	0
* Dixon, Jeremiah, Esq;	20	0	0
* Dennis, Robert, Esq;	10	10	0
* Da Costa, Moses, Esq;	5	5	0
Dawson, Mr.	3	3	0
Davis and Rymers, Messrs.	2	2	0
Dormer, Rev. Mr.	1	1	0
Darby, Mr. John, <i>per annum</i> ,	1	1	0
Dobre, Mr. Peter of <i>Guernsey</i>	1	1	0
Duncomb, Mrs.	3	3	0
* Draycott, Miss Anna Maria, <i>per ann.</i> by } Mr Wray, } <td>5</td> <td>5</td> <td>0</td>	5	5	0

E

* Eckland, Lady, sen. by Lady Bradshaw	10	10	0
** Eeles, Isaac, Esq;	50	0	0
** Errington, George, Esq;	50	0	0
** Eddowes, Mr. John	21	0	0
* Ewer, Rev. Dr. John	5	5	0
Edwards, Vigerus, Esq;	11	11	0
* Eades, Mr. Jonathan, <i>per annum</i>	5	5	0
Edwards, Mr. Stephen, <i>per annum</i>	1	1	0
* Eyres, Mrs. <i>per annum</i>	5	5	0

F

** Folkstone, the Rt hon. the Lord Viscount	105	0	0
** Ferrers, Rt Hon. Countess Dowager	40	0	0

146 List of the Governors and Contributors.

	L. s. d.
** Falmouth, the Rt hon. Hugh Lord Vis- count	52 10 0
** Faversham, Rt hon. Lord	21 0 0
**† Fludyer, Sir Samuel, Knt. Bart. and Ald. Vice-President, and	100 0 0
** Fludyer Thomas, Esq;	
Lady Fludyer	2 2 0
* Fox, Lady Caroline, <i>per annum</i>	5 5 0
** Franks, Aaron, Esq; by Mrs. Bertrand	21 0 0
** Fletcher, Mr. William, jun.	21 0 0
** Fletcher, Mr. Thomas	31 10 0
** Freeman, Thomas Edwards, Esq;	25 0 0
Ditto, <i>per annum</i>	5 5 0
** Fauquier, William, Esq;	21 0 0
**† Farrer, Thomas, Esq;	21 0 0
**† Foster, Edward, Esq;	21 0 0
**† Flower, Freeman, Esq;	21 0 0
* Fowler, the Rev. Mr.	5 5 0
* Fortingbras, Cuthbert, Esq;	10 0 0
* Forster, Mr. Thomas Furley	10 10 0
Fogg, William, Esq; <i>per annum</i>	2 2 0
Fisher, Paul, Esq; <i>per annum</i>	3 3 0
Fivey, James, Mr.	5 5 0
Ferret, John, Esq;	1 1 0
Fox, Mr. Daniel	2 2 0
Faden, Mr. <i>per annum</i>	1 1 0
Foxcroft, Mr.	2 2 0

G

**† Grant, Sir Alexander, Bart. Vice-President	50 0 0
** Germaine, hon. Lady Betty	100 0 0
Ditto, <i>per annum</i>	10 10 0
**† Godin, Stephen Peter, Esq	50 0 0
** Godin, James, junior Esq;	21 0 0
** Gardiner, William, Esq;	50 0 0
** Gauffen, Peter, Esq;	21 0 0
** Gauffen, Peter, Esq; jun.	21 0 0
** Grieve, James, M. D. (Physician) <i>per ann.</i>	5 5 0
** Guy, Richard, Esq;	21 0 0
* Garbet, Mr. Sam. of Birmingham, <i>per ann.</i>	5 5 0
* Griffiths, Moses, M. D.	5 5 0
	* Grubb,

*List of the Governors and Contributors.* 147

	<i>£.</i>	<i>s.</i>	<i>d.</i>
* Grubb, Mr. John	10	10	0
* Gambier, Mr. Thomas Edward, <i>per annum</i>	5	5	0
Green, Rev. Mr.	1	1	0
Greville, hon. Mrs.	3	3	0
Ditto, <i>second Subscription</i>	5	5	0
* Greville, Miss Hester, <i>per an.</i>	5	5	0
** Gowland Mrs.	21	0	0

H

**† HERTFORD, the Rt hon. Earl of, <i>President</i>	100	0	0
** Hertford, Rt hon. Countess of, <i>per annum</i>	5	5	0
* Huntingdon, the Rt. hon. the Earl of, <i>per annum</i>	10	10	0
** Huntingdon, Right hon. the Countess Dowager of	25	0	0
* Hastings, Lady Selina	5	5	0
* Hotham, Lady Gertrude	10	0	0
* Houghton, Lady	10	10	0
** Hildyard, Sir Robert, Bart.	21	0	0
** Hankey, Sir Joseph, Knt.	21	0	0
* Harrison, Sir Thomas	10	10	0
**† Hanway, Jonas, Esq;	30	0	0
** Honywood, Fraser, Esq;	50	0	0
** Hoare, Henry, Esq;	100	0	0
Ditto, <i>per annum</i>	21	0	0
** Hollis, Thomas, Esq;	21	0	0
** Horne, Samuel, Esq;	31	10	0
** Horne, John, Esq;	21	0	0
** Hudson, Vansittart, Esq;	50	0	0
** Haskey, Mr. Henry, Apoth.			
* Hurst, Mr. John	5	5	0
* Holden, Mr. William, <i>per ann.</i>	5	5	0
* Henderson, Mr. John	5	5	0
* Heberden, Wm. M. D. <i>per annum</i>	5	5	0
* Hanway, Captain	10	10	0
* Hoar, George, Esq; <i>per annum</i>	5	5	0
* Hunt, William, Esq;	10	10	0
* Hays, James, Esq; <i>per annum</i>	5	5	0
* How, Mr. Richard, <i>junior</i>	10	10	0
* Hawkins, Mr. Edward, <i>per annum</i> , by Mr. Winterbottom	5	5	0

	£.	s.	d.
* Harris, John, Esq;	5	5	0
* Hunter, M. D.	5	5	0
* Hart, Mrs.	10	10	0
* Hurst, Thomas Mr. of Norwich,	5	5	0
* Hill, Mr. John	5	5	0
* Hewit, James, Esq; one of his Majesty's Ser- jeants at Law, <i>per annum</i>	3	5	0
Hasenclever, Peter, Esq;	3	3	0
Hatton, Colonel, Thomas	2	2	0
Hooper, Edward, Esq;	3	3	0
Hoare, Mr. Richard, <i>per annum</i>	3	3	0
Hammett, Mr. Benjamin	2	2	0
Heylyn, Miss, her Legacy	250	0	0
Hill, Mrs. by the Rev. Mr. Dodd,	10	0	0

## J

Jekyll, the Lady Anne, <i>per an.</i> by Mr Wray,	3	3	0
** James Mr. Michael	21	0	0
** Johnson, Mr. Joel	25	0	0
** James, Mr. John, Surgeon			
** Jennens, Charles, Esq;	21	0	0
* Jackson, George, Esq;	10	0	0
* Jones, Robert, Esq; by Mrs. Butler	10	10	0
* Jone, Loftus, Esq;	5	5	0
Irwin, Mr. Francis, of St. James's Market, paid by some Gentlemen as a Satisfaction for a public Injury done to the said Mr. Irwin	5	5	0
* Jennings, Edmund, Esq; by Mr. Wintertonbottom	3	5	0
* Jodrel, Mrs.	10	10	0
Jackson, the Rev. Mr. Samuel, of Isted in Essex	1	1	0
Isted, Mr.	1	1	0
Jelfe, Mr. William	1	1	0
James, Mr.	2	2	0

## K

** Keck, Anthony, Esq;	21	0	0
* Kane, Mr. Joseph, <i>per annum</i>	5	5	0
* Kelley, George, M. D.	5	5	9
* Knipe, Mrs. <i>per annum</i>	5	5	0

L

*List of the Governors and Contributors.* 149

*£. s. d.*

**L**

* Leeds, her Grace the Duchess of	10	10	0
** Luxborough, Rt. hon. Lord	21	0	0
Long, Sir Robert, <i>per annum</i>	2	2	0
** Lefevre, John, Esq;	25	0	0
* Lefevre, Leonard, Esq; <i>per annum</i>	5	5	0
** Light, Thomas, Esq;	21	0	0
Ditto, <i>per annum</i>	1	1	0
** Long, Admiral	50	0	0
Ditto, <i>per annum</i>	5	5	0
** Lock, William, Esq;	21	0	0
** Leggatt, Mr. Vincent	21	0	0
** Longuett, Benjamin, Esq;	50	0	0
** Lascelles, Edwin, Esq;	30	0	0
** Liebenrode, Mr. John George,	21	0	0
* Lillingston, Lake, Esq;	10	10	0
* Lawton, Mr. John, <i>per annum</i>	5	5	0
* Lloyd, the Rev. Mr.	5	5	0
Landen, Rev. Mr.	1	1	0
Lubton, Mr. Thomas, <i>per annum</i>	1	1	0
* Lowther, Mrs.	10	10	0
Lodge, Mrs. Alice, of Leeds	2	2	0
Legard, John, Esq;	2	2	0

**M**

Masham, Lord, <i>per annum</i>	2	2	0
Montague, Lady Barbara	2	2	0
** Martins, Stone, and Blackwell, Messrs.	100	0	0
** Mercer, Mr. James	21	0	0
** Mather, the Rev. Roger, D. D.	21	0	0
** Manby, Mr. Thomas	21	0	0
* Major, Thomas, Esq;	5	5	0
* Minyer, John, Esq; <i>per annum</i>	5	5	0
* Maltby, Mr. Brough, <i>per annum</i>	5	5	0
* Mackrell, John, Esq;	20	0	0
* Mildmay, William, Esq; <i>per annum</i>	5	5	0
* Medley, George, Esq; <i>per annum</i>	5	5	0
* Mytton, James, Esq; <i>per annum</i>	5	5	0
* M' Naghten, John, Esq; by George Wombwell, Esq;	5	5	0
			* Mack-

150 List of the Governors and Contributors.

	£.	s.	d.
* Mackworth, Herbert, Esq; <i>per annum</i>	5	5	0
* Mestrezet, Samuel, Esq; <i>per ann.</i>	5	5	0
* Moore, Mr. of Chiswel-Street	5	5	0
Milles, Jeremiah, D. D. <i>per ann.</i>	2	2	0
Manningham, Richard, M. D.	3	3	0
** Morhall, Mrs.	21	0	0
* Middleton, Mrs. Mary	20	0	0
* Mundy, Mrs. Letitia, of Bath	5	5	0
Mundy, Mrs. Mary	1	0	0
Middleton, Mrs. <i>per annum</i>	1	1	0

N

** Northumberland, Rt hon. Earl of	31	10	0
** Northumberland, Rt. hon. Countess of	21	0	0
Ditto, <i>per annum</i>	5	5	0
* North, Rt. hon. Lord, by Mr. Wray	10	0	0
** Nettleton, Robert, Esq;	50	0	0
** Nightingale, John, Esq;	50	0	0
** Norman, James, Esq;	50	0	0
** Newman, Richard, Esq;	21	0	0
** North, Dudley, Esq;	50	0	0
**† Nash, Thomas Esq;	21	0	0
* Newton, Mr. Robert	10	10	0
* Nicklin, Mr. Edward, <i>per ann.</i>	5	5	0
* Nicholls, Mr. Henry	10	10	0
* Norris, John, Esq;	5	5	0
* Nicholson, Mrs. of Lemon-Street	5	5	0

O

** Ord, William, Esq;	21	0	0
Osborne, Mr. Thomas, of Gray's-Inn,	5	5	0
* Oliver, Mrs. <i>per annum</i>	5	5	0

P

** Parker, Rt hon. Sir Thomas, Lord Chief	21	0	0
Baron of the Exchequer, by Mr. Wray	}		
* Pain, Sir Gillies, Bart.	5	5	0
* Phillips, Sir John, Bart. <i>per ann.</i>	5	5	0
**† Preston, Thomas, Esq;	50	0	0
**† Peters			

*List of the Governors and Contributors.* 151

	£.	s.	d.
**† Peters, George, Esq;	21	0	0
** Portis, Mr. James	21	0	0
** Portis, Mr. George	21	0	0
** Plumer, Thomas, Esq;	21	0	0
** Pitts, Mr. Edmund, Surgeon			
** Pearce, Mr. John, Apothecary			
* Plumer, Francis, Esq;	10	10	0
* Percivall, Joseph, Esq;	20	0	0
Ditto, <i>per annum</i>	5	0	0
Phipps, Mr. Robert, a Clock			
* Pinchbeck, Mr. Christopher	5	5	0
* Pocock, Mr. William, <i>per annum</i>	5	5	0
* Perrot, George, Esq; <i>per annum</i>	5	5	0
* Price Parry, Richard, Esq;	5	5	0
* Peele, Mr. John	5	5	0
* Pearce, Mr. Jeremiah	9	0	0
* Power, Mr. George	5	5	0
Pringle, Dr. John	2	2	0
Poppe, Mr. Christian	1	1	0
* Poyntz, Hon. Mrs.	5	5	0
Pitt, Mrs. Lucy	3	3	0

R

*† Romney, Rt hon. Ld. Robert L. L. D.			
F. R. S. Vice-President, <i>per annum</i>	{	5	5
** Ross, Hugh, Esq;	50	0	0
** Randal, Mr. Thomas	30	0	0
** Rooke, John, Esq;	50	0	0
** Reynolds, William, Esq;	50	0	0
** Reinholt, Charles, Esq;	21	0	0
** Reeve, the Rev. Mr. Chaplain			
* Reynolds, Thomas, Esq;	10	10	0
* Richardson, Mr. Samuel	10	10	0
* Rooker, Mr. Richard, <i>per annum</i>	5	5	0
* Ross, Mr. William	5	5	0
* Rose, Mr. William, of Daventry	5	5	0
* Redman, Captain John, by Mr. Barker, <i>per ann.</i>	5	5	0
Rossiter, Mr. T. <i>per annum</i>	1	11	6

	£.	s.	d.
S			
** Somerset, her Grace the Duchess Dowager of	26	5	0
** Scarborough, Rt hon. Earl of, by Mr Wray,	10	10	0
**† Savile, Sir George, Bart. <i>Vice-President</i>	50	0	0
** Spencer, Hon. John, Esq; <i>per annum</i>	21	0	0
* Stanhope, Hon. Charles, Esq;	20	0	0
** Spencer, Thomas, Esq;	50	0	0
** Salvador, Joseph, Esq;	50	0	0
**† Shiffner, Henry, Esq;	50	0	0
** Shiffner, John, Esq;	50	0	0
** Smith, John, Esq;	50	0	0
** Scawen, William, Esq;	50	0	0
** Spicker, John, Esq;	50	0	0
** Small, John, Esq;	30	0	0
** Staples, Mr. John	21	0	0
** Stow, Mr. John	21	0	0
* Sheafe, Alexander, Esq;	10	0	0
* Steed, William, Esq; <i>per annum</i>	5	5	0
* Speculative Society, Lombard Street	5	5	0
* Stow, Mr. William	10	10	0
* Sturt, Humphrey, Esq;	5	5	0
Shuldharn, Captain Molineux	2	2	0
Stifted, Thomas, Esq; of Ipswich, by George Wombwell, Esq;	2	2	0
Savage, William, Esq;	3	3	0
Shadwell, Thomas, Esq; <i>per annum</i>	2	2	0
Stukeley, A. S. Esq; <i>per annum</i>	1	1	0
Stonhouse, Dr. James, <i>per annum</i>	2	2	0
Scalding, Mr. James	3	3	0
Say, Mr. Charles	2	2	0
** Sullivan, Laurence, Esq; his Lady	21	0	0
** Spencer, Richard, Esq; his Lady	21	0	0
* Smith, Mrs. Elizabeth	5	5	0
Shirley, hon. Mrs. <i>per annum</i>	4	4	0
Savage, Mrs.	1	1	0
Scot, Mrs.	2	2	0
T			
Tankerville, Rt hon. Countess of	2	2	0
** Thorold, Sir John, Bart. by Mr. Broughton	21	0	0
** Tuzer, John, Esq; and Co.	31	10	0
** Thorn-			

	<i>£</i>	<i>s.</i>	<i>d.</i>
** Thornton, John, Esq;	50	0	0
** Thornton, Mrs.	21	0	0
** Thornton, Master	21	0	0
** Thornton, Miss	21	0	0
** Thompson, Stephen, Esq;	50	0	0
**† Thompson, Andrew, Esq;	50	0	0
** Thompson, Harry, Esq;	21	0	0
** Taylor, John, Esq;	50	0	0
** Taylor, James, Esq; of <i>Hackney</i>	50	0	0
** Trotman, John, Esq;	21	0	0
* Treves, Joseph, Esq; <i>per annum</i>	5	5	0
* Tew, Rev. Dr. Edmund	20	0	0
* Thompson, Mr. Henry	5	5	0
* Taylor, Robert, M. D.	10	10	0
* Turner, Mr. William, of <i>Richmond</i> ,	5	5	0
* Taylor, Robert, Esq;	10	10	0
* Thirkill, Michael, Esq; of <i>Ipswich</i> , by Mr. Trotman	{	5	5
* Townshend, Chauncey, Esq;	5	5	0
* Trayle, Rev. Mr. by the Rt. hon. the Earl of <i>Hertford</i> ,	{	5	5
Taylor, James, Esq; of <i>Cambridge</i> , <i>per annum</i>	2	2	0
Toe, Mr. <i>per annum</i>	3	3	0
Tatham, Ralph, Esq; <i>per annum</i>	1	1	0
Toe, Mr. George, <i>per annum</i>	2	2	0
Trot, Mrs. of <i>Sunbury</i> , by Vincent Leggatt, Esq;	20	0	0
** Turnpenny, Mrs. Jemima	50	0	0

U

Unwin, Mr. James	2	2	0
Unknown			
** From a Governor	50	0	0
** J. B.	21	0	0
* T. B.	5	5	0
H. W. and J. J.	2	2	0
* E. W.	5	5	0
* M. P. by Mr. Leake of <i>Bath</i>	5	5	0
* T. B. —	5	5	0
G. W. —	2	2	0
* J. M. by R. Dingley, Esq; <i>per annum</i>	5	5	0
J. C. by ditto	3	3	0
	** A		

154 *List of the Governors and Contributors.*

	£.	s.	d.
** A Person unknown, by Mr. Hanway	50	0	0
R. F:	2	2	0
* A Lady	5	5	0
* A Person, by Messrs. Walker and Dawson	10	10	0
* A Lady, by Mr. Hanway	5	5	0
* Ditto	5	5	0
* A Lady, by Mr. Joseph Wakeford of <i>Andover</i>	10	10	0
A Lady, by Mr. James	1	1	0
* A Friend, by George Wombwell, Esq;	10	10	0
* A Lady unknown, by James Whitchurch, Esq;	10	10	0
* A Person unknown, by Samuel Salt, Esq;	5	5	0
* A Lady unknown	10	10	0
** A Lady unknown, a Lottery Ticket, No. 34987, in the Lottery 1758, a Prize of	500	0	0
** J. V.	21	0	0
** T. H. the Reverend	21	0	0
* A Lady unknown, by Mr. J. Redmain	5	5	0
J. R. B. <i>per annum</i>	2	2	0
* A. B. C.	5	5	0
F. M. Esq;	2	2	0
Miss M.	2	2	0
* A Gentleman, by the Rev. Mr. Brewster	5	5	0
A Person unknown, by Mr. Dawson	3	3	0
** A Person unknown, by R. D.	21	0	0
A Lady unknown	3	3	0
A Person unknown	1	1	0
* W. E.	5	5	0
* J. E. by Charles Dingley Esq;	5	5	0
* J. S.	10	0	0
A Country Gentlewoman	1	1	0
* T. B.	5	5	0
* A Person, by Mr. Dawson	5	5	0
* T. B. by Ld. Visc. Folkestone	5	5	0
* A Person unknown	5	5	0
A Lady unknown, by Mr. Meggot	1	1	0
* A Person ditto, by the Rev. Mr. Brewster	5	5	0
* H. V. S. by R. Dingley, Esq;	5	5	0
A Person unknown, by Mr. Byde	4	4	0
T S. <i>per annum</i>	1	1	0

\* Mis.

*List of the Governors and Contributors.*

155

	£.	s.	d
* Mrs. D. F. —	5	5	0
T. F. —	1	1	0
* A Person unknown, by Mr. Dawson of Cornhill	5	5	0
* A Person unknown, by Mr. Carthew	5	5	0
A Lady, by Mr. Ch. Wray	1	1	0
A Person unknown, by Mr. John Williams	2	2	0
** A Person unknown, by Mr. Johnson	21	0	0
* A Lady unknown, by the Rev. Mr. Broughton	5	5	0
E. M. —	2	2	0
A Gentleman, by Mr. Hanway	2	2	0
A School-boy, (faved out of his Pocket Allowance) by Mr. Charles Wray	1	1	0
C. M. Esq; by ditto	1	1	0
A Gentleman unknown	1	1	0
* R. M. Esq; —	5	5	0
A Gentleman by Mr. Reynolds	1	1	0
W. H. and J. D. by Mr. Ch. Wray	1	11	6
A Gentleman unknown, by ditto	2	2	0
A Lady of Colchester, second, subscription, by R. D.	1	1	0
Unknown, by John Dorrien, Esq;	1	1	0
Ditto, by the Rev. Mr. Reeves	1	1	0
Ditto, by Mr. Pitts	2	2	0
C. M. Esq; —	1	1	0
* P. X. by Thomas Preston, Esq;	5	5	0
A Lady unknown, by Edmund Boehm, Esq;	4	4	0
D. P. —	1	1	0
R. J. by Mr. Wray	3	3	0
A Lady unknown —	1	1	0
E. S. by Mr. Wray —	1	1	0
* A Person unknown, by ditto	5	5	0
* A Person unknown, by Mr. Pocock	20	0	0
A Penalty by a Baker for using Alum, by Mr. Mercer	5	0	0
A Lady, by Mr. Phepoe	1	1	0
Ballances of a Collection made at the Griffin in York-Buildings, by several Tradesmen, for the suppression of Prostitutes in the Parish of St. Martins in the Fields	21	0	0

\*A.B.

156 List of the Governors and Contributors.

	L.	s.	d.
* A. B. by Mr. Masterman	5	5	0
N. G. by Dr. Thomas Dawson	2	2	0
* B. W. Esq; by Mr. Wray	5	5	0
A Lady, by Dr. Salter	2	2	0
** A Gent. by Mr. S. W.	21	0	0
A Friend of the Rev. Mr. Dodd's, <i>per annum</i>	1	1	0
A Gent. by Mr. Hanway	1	1	0
A Gent.	1	1	0
* J. S. C.	5	5	0
A Person unknown	1	1	0
A Lady at <i>York</i> , by the Treasurer	2	2	0
A Person unknown, by Major-general Hudson	2	2	0
Some Ladies at <i>Bath</i> , by George Wombwell, Esq;	9	9	0
A Picture for the Altar in the Chapel, by the Rev. John Nichols, D. D.			
A Lady, by R. D.	1	1	0
** From an unknown future Benefactor, signed J. B. to the Treasurer	30	0	0
A Lady unknown, by Mr. Fuller	1	1	0
C. C. by Geo. Wombwell, Esq;	5	0	0
* J. D.	20	0	0
* B. S.	5	5	0
* J. B.	5	5	0
** Mrs. Ignota	50	0	0
** A Person unknown	50	0	0
Benevolus Edinenfis	4	4	0
A Gent. by Mr. Hanway	1	1	0
M. H.	2	2	0
E. P.	1	1	0
* A Person unknown, by Mr. Chamberlain	16	16	0
* A Person unknown	5	5	0
* A Person ditto, by the Rt. hon. Lady Mary Coke	5	5	0
* A Person in great Misery	10	0	0
* A Person unknown, by R.	10	0	0
A Lady, by Mr. Broughton	3	3	0
C. D.	2	2	0
* Theodora, by R. D.	10	0	0
* T. by Messrs Drummond	5	5	0
* B. S. by ditto,	5	5	0
E. M. by ditto,	2	2	0

		£.	s.	d.
* M. A.	—	10	0	0
A Lady, by Mr. Wray		1	1	0
* Mrs. M. C. by Mr. Wray		5	5	0
A Gentleman unknown		1	1	0
* A Person unknown, by the Rev. Dr. Stephen Hales		10	10	0
* W. S. by Mrs. Bertrand		5	5	0
The Rev. Mr. B. of Norfolk, by Thomas Farrer, Esq;	—	1	1	0
Second Benefaction from a Person unknown by Robert Dingley, Esq;	—	20	0	0
A Gentleman, by Mrs. Butler		1	1	0
A Lady, by the Hands of Mr. John Skelton		1	1	0
L. P.	—	1	1	0
A Gentleman, by the Bishop of Cork		1	1	0
A Lady, by Mr. Wray		1	1	0
* M. E. W. by Robert Quarne, Esq;		5	5	0
A Person unknown	—	1	1	0
By the Rev. Mr. Broughton		4	4	0
M. K. Esq; <i>per annum</i>	—	2	2	0
A Lady unknown, by Mr. Broughton		1	1	0
P. M. by Mr Wray,		2	2	0
Collected at Church 26th April 1759		67	1	7
Ditto at Dinner—ditto		100	11	0
Collected at Church, 24th April 1760		42	15	9
Ditto at Dinner—ditto		96	14	6

V

* Van Rixtell, Esq; by Robert Nettleton, Esq;	5	5	0
* Vick, Mrs. of Clifton	10	10	0

Ditto, <i>per annum</i>	2	2	0
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Vaughan, Mr. Samuel	2	2	0
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Ventris, the Rev. Mr. <i>per annum</i>	1	7	0
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W

* Wynn, Sir John, Bart.	5	5	0
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* Walpole, the hon. Horatio, Esq;	5	5	0
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** Wentworth, Thomas, Esq; by Major-general Hudson	50	0	0
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** Wroughton, Thomas, Esq; his Majesty's Consul at the Court of <i>Russia</i>	21	0	0
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** Wombwell, George, Esq;	50	0	0
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** Weyland, John, Esq;	21	0	0
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** Waldo			
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	£.	s.	d.
** Waldo, Timothy Esq;	21	0	0
** Wickenden, Mr. John	21	0	0
** Wale, Thomas, Esq;	21	0	0
** Wilkinson, Mr. Jacob	25	0	0
** Whitchurch, James, Esq;	50	0	0
** Watson, Samuel, Esq; <i>junior</i>	21	0	0
** Wathen, Dr. Samuel,	21	0	0
** Weyland, Mark, Esq;	21	0	0
**† Wray, Mr. Charles —	21	0	0
** Winterbottom, Mr. Abr. Secretary			
* Waple, John, Esq;	10	10	0
* Welch, Saunders, Esq; <i>per annum</i>	5	5	0
* Whiston, Mr. John, <i>per annum</i>	5	5	0
* Wells, Mr. Joseph, <i>per annum</i>	5	5	0
* Willis, Mr. <i>per ann.</i> by Mr. Pitts	5	5	0
* Will's Coffee-house, Lincoln's Inn, several Gentlemen	16	16	0
* White, William, Esq;	5	5	0
* Walker, Mr. William	5	5	0
* Whishaw, Mr. Francis, <i>per annum</i>	5	5	0
Winsley, George, Esq; <i>per annum</i> , by Mr. Winterbottom	2	2	0
Waterhouse, the Rev. Mr. of Cork in Ireland	2	2	0
Webster, Mr. George —	2	2	0
* Wentworth, Lady of General, <i>per annum</i>	5	5	0
Webster, Mrs. of Northampton, a Legacy	100	0	0

## Y

** Young, Mr. John —	21	0	0
* Yates, Joseph, Esq; —	5	5	0



March 2, 1761.

A General ACCOUNT of RECEIPTS and DISBURSEMENTS,  
from the 2d of April 1760, to the 2d of March 1761,  
inclusive.

RECEIPTS.	<i>l.</i>	<i>s.</i>	<i>d.</i>
Balance of last Year's Account (including 2900 <i>l.</i> Bank Annuities)	3400	19	0
General Receipts for Benefactions	736	18	10
Ditto annual	415	13	6
One Year's Interest of 2900 <i>l.</i> Bank Annuities <i>3 per Cent.</i>	87	0	0
Work done by the Women, as making fine and flop Shirts, various Sorts of Millinary and Household Linen, for which Money has been received, (besides Cloaths and Linen made for the House to the Amount in Va- lue 196 <i>l.</i> 0 <i>s.</i> 10 <i>d.</i> )	282	11	3
Charity Boxes,	458	10	0
	5381	12	7

DISBURSEMENTS.	<i>l.</i>	<i>s.</i>	<i>d.</i>
Repairs of Building from 25th March 1760, to March 2d 1761,	255	1	9
Cloathing and Household Linen for 92 Women taken in this Year, and new Cloathing for those in the House, (including Materials not yet made use of, Value 84 <i>l.</i> )	952	3	5
Furniture, &c.	247	10	3
Housekeeping for Provisions and other Household Expences from 25th March 1760, to 2d March 1761, for 226 Women, so many having been in the House during that Time, and upon a Computation seldom less than 100 at a Time, of the whole of which Numbers there now remains 105 in the House	1603	16	6
Apothecaries Bills for Medicines charged at lowest Prices	150	0	0
Stationery, Printing, and Advertising, and other Incidentals	96	16	6
Rent of House, and Sallaries of Chaplain, Matron, Assistant Matron, Steward, Porter, Messenger, and Nurse	392	7	4
Paid for providing in a decent Manner, Cloathing and other Necessaries for the Women who have been sent out to Service, reconciled to their Friends, or otherwise happily disposed of in the World	220	19	0
Impress Money for Bills brought in but not settled	1100	0	0
	4325	14	9
Balance in Hand	1055	17	10